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Beale, dwelling in Alders-
gate streete 1613.



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4. 4. 4. 4. 5. - 4. 4. 5. 5. 5. 5. - 7. 5. 4. 5. :
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Printed and Sold by J. Beale at the Sign of the Sun in Aldersgate Street London 1613.



Printed at London by John
Beale, dwelling in Alders-
gate streete 1613.



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1613

ΠΑΝΟΠΛΙΑ ΤΟΥ ΘΕΟΥ.

THE
VVhole-Armor of God

OR
THE SPIRITVALL FVRNITVRE
which GOD hath provided to keepe safe euery
CHRISTIAN SOVLDIR from all the
assaults of Satan.

*First Preached, and now published for
the good of all such as well vse it:*

BY
VVilliam Gouge B.D. and Preacher
of Godsword in *Black-fryers* LONDON.

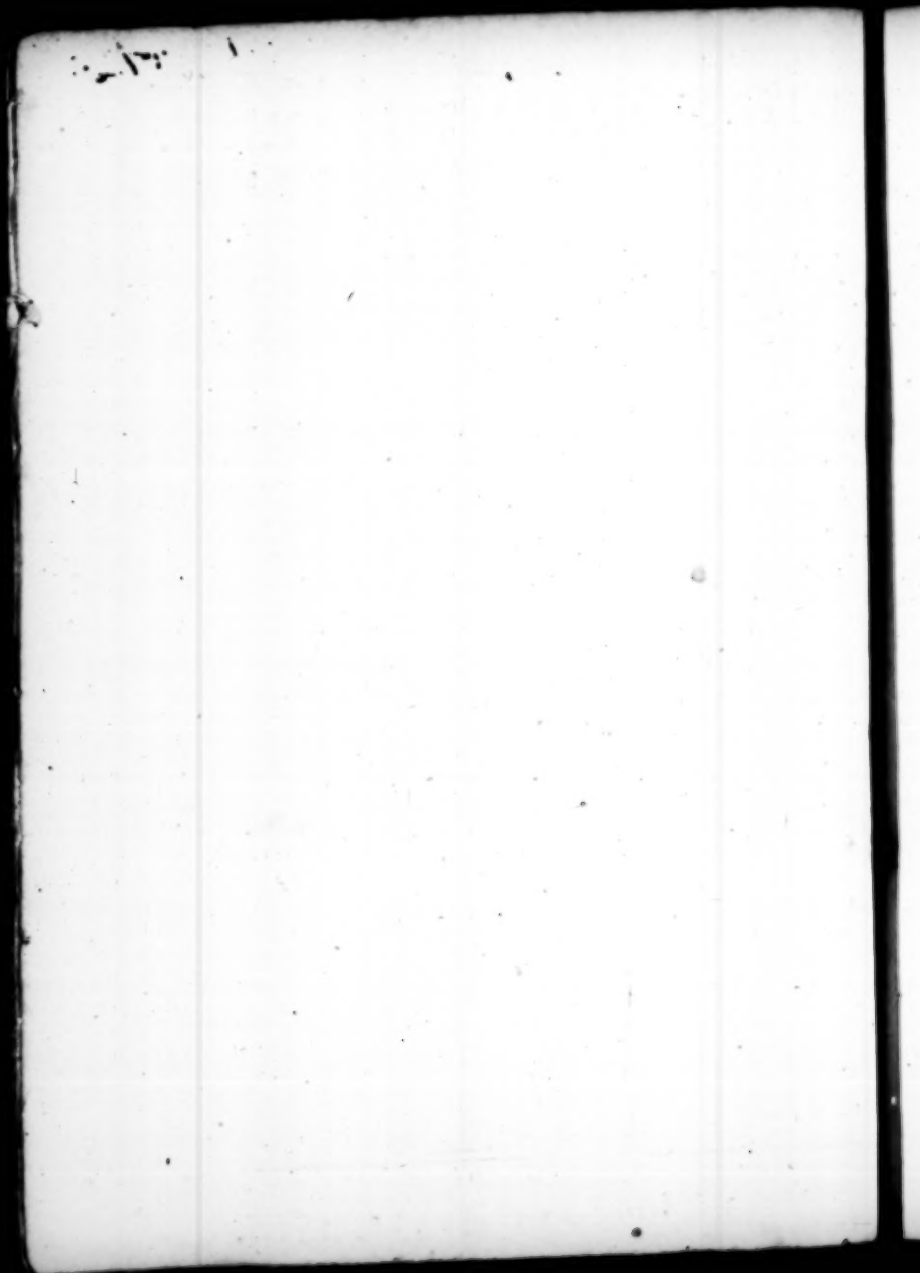
1. COR. 16. 11.

Watch ye stand fast in the faith quit you like men. be strong.

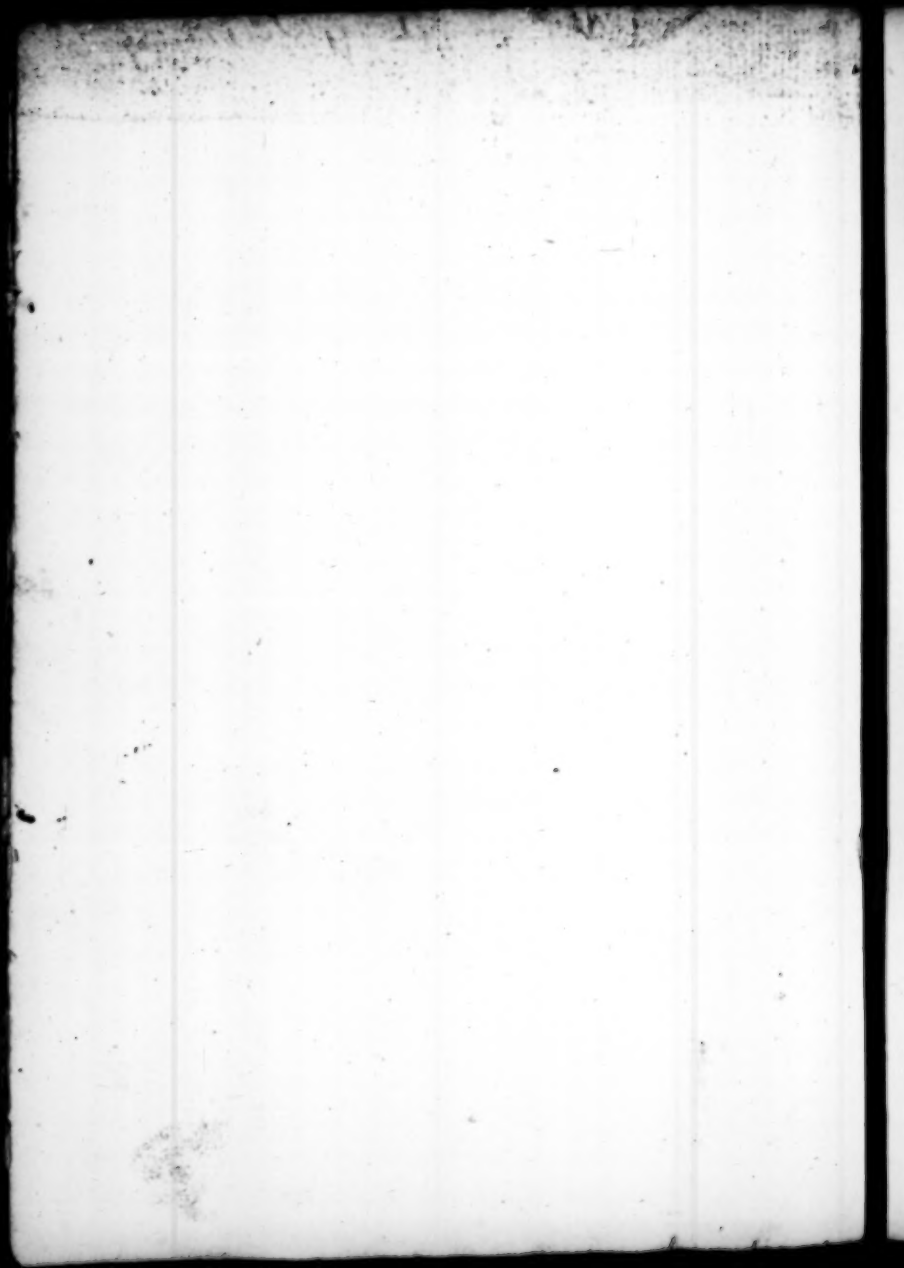


AT LONDON

Printed by IOHN BEALE. 1616.



Stephen W. Ward: 1723





To the Right Hon^{ble}

S^r IOHN IOLLES KNIGHT LORD
MAIOR of this Honourable City of *London*, and to
the Right Worp^{ll} M^r Sheriffes, together with all the
Right Worp^{ll} Senatours, and Aldermen, Grace
and Peace in this world, Rest and Glory in
the world to come.

Right Hon^{ble} Right Worp^{ll}



Our Honour and Wor-
ships being (by the good
guiding providence of
God) the Generall, Cap-
taines, and Lieutenants
of this Metropolis, this
chiefe City and Castle of
the Kingdome, where-
in (by the same Providence) I am (though one
of the meanest, yet) one of the Watchmen, To
whom ought I rather to present these fruites of
my Watchmans function, then vnto your Hon^r
and Worships? As duty in regard of your pla-
ces, so gratefulnes also in regard of your kind-
nesses

THE EPISTLE

Stratford
How.

nesses, require as much. My Father, Grandfather, and other predecessors, haue of old from time to time beene beholding to this *Honourable City*: the kindnes which they formerly receiued is still continued to me. Other respects there be which in particular haue obliged me vnto your *Hon^r* and *Wor^{sh}*. It hath pleased your *Honour* to beautifie the ^v place of your Birth with a faire free-schoole, and eight almes-houses, erected (to vse the words of that *Inscription* which is set ouer the first entrance thereinto) *to the honour of God and relief of the poore*. This place being the place where my Father, my selfe, many of my children and kindred were borne, I could not but make an honourable mention of your *Honours Charity* to it. What your *Honours affection* is vnto me hath been of late declared when hauing occasion to vse your *Hon^rs* fauor, I could not be more redy to desire it, then your *Hon^r* was to affoord it. The like I am bound to acknowledge of the right *Wor^{sh}*¹¹ & worthy *Knights S^r Will. Crauen, S^r Tho. Middleton, and S^r Tho. Hayes*. There are also particular respects whereby I am bound vnto your *Wor^{sh}* (*M^r Sheriffes*.) Especially vnto your *Wor^{sh}*
ship

ship (*Master Iohn Gaare*) whose loue and kindnes to me hath beene as great, as if by the nearest bond of nature I had been knit vnto you. As I doe with all humble thankfulnes acknowledge the fauours which I haue receiued from this *Honourable City* in generall, and from your *Honour* and *Worships* in particular, so from my heart I desire the *Almighty* to remember you all in goodnes, and not wipe out the kindnes which is shewed to the Ministers of his word, and to poore distressed people. Long hath the Gospel been purely, powerfully, plentifully preached in this honourable *Citie*, and great countenance and maintenance hath by many therein beene giuen thereunto. Good orders haue within these later yeares been taken for the better sanctifying of the Lords Sabbath. Much releefe is from time to time giuen to the poore. These and such like workes of *Piety* and *Charity* are the bewty, honour, strength, and wealth of this *Citie*. *Right Honourable*, and *Right Worshipfull*, Goe on this way (which is the onely right way) to procure the peace and prosperity of your *Citie*. Let the Ministry of Gods Word bee more and more promoted: Let the

1 Sam. 2. 30

Lords Sabbathes haue their due rests, let the
 poore be relieved, and the oppressed bee sue-
 coured, let profane persons and all euill doers
 (the enemies of Christian Politie) bee puni-
 shed: In a word, let Gods ordinances be ad-
 uanced, and right iudgement executed, and so
 shall *London* bee accounted *the City of the great*
King, where he will delight to dwell, and be-
 stow his blessing. For in these things is God
 highly honoured: Now God who can and will
 performe it, hath said it, *Them that honour me*
will I honour. It lieth much in the power of Ma-
 gistrates to procure or hinder the blessing of
 God in those Cities and places ouer which
 they are set. For they being publicke persons,
 their good deeds are by the wise God publicke-
 ly rewarded, and their euill deeds publickly re-
 uenged. Right Hon^{ble} and Right Worp^{shipful}, ac-
 cept, I pray you, the duty, and pardon the bold-
 nes of your watchman. And O Lord of Lords
 doe good to this City of thine, continue the
 peace and prosperity thereof: so praisth

Your H^{on} and W^{orship} in all
 duty for euer bounden,

WILLIAM GOUGE.

TO THE RIGHT

HONOVABLE, RIGHT WORSHIPVL

and other my beloued Parishioners, Inhabitants of the
precinct of Blackefryers London, together with all that in
this City, or els where haue heard these Lectures prea-
ched, or shall reade them printed,
Grace in Christ.

Right Honourable, Right Worshipfull, Beloued



Among the many great bles-
sings which the Lord
hath beene pleased to be-
stow on mee, his poore ser-
uant, unworthy of the
least, I account this to be
an high Favour, that hee
hath put me in this ser-

uice, and appointed me to be one of the Ministers
of his Word. Basely is this calling accounted of by
the greater, and vulgar sort of people: but my con-
science beareth me witnesse that I receaue such con-
tentment therein, and hold my selfe so honoured
thereby, as I preferre it to all other callings, and am
prouoked thereby to giue some euidence of my thank-
full acceptance thereof: which better I know not how
to doe, then by employing and improving, to my poore
power, the talent which my Master hath committed
to my charge. I am not ignorant how insufficient I

*am thereunto, and that not onely in regard of the
 2. Cor. 2. 16. greatnes of the worke (whereunto who is suffici-
 ent?) but also in comparison of other Ministers,
 whom God in great number hath raised up in these
 our daies. Yet withall I know that the great Master
 Mat. 25. 23. accepted the employment of two talents as well as
 of five: yea if he that receaued but one talent had
 employed it, euen he also should haue bene accepted:
 2. Tim. 4. 8. for God, the righteous Iudge, neither exacteth,
 nor expecteth more then he giveth. If there be a
 willing mind it is accepted according to that
 2. Cor. 8. 12. which a man hath, and not according to that
 which he hath not. This is it which moueth me, as
 by Preaching, so also by publishing some part of
 my labours in Print to seeke the edification of Gods
 Church I account Preaching the most principall
 Mar. 16. 15. part of my function: for this is Christs charge, Goe
 preach the Gospell; and this is that ordinance
 wherein and whereby God doth ordinarily, and
 most especially manifest his owne power, and be-
 stow his blessing. This is it therefore which hitherto
 I haue most attended upon, and intend so to conti-
 nue as long as God shall affoord me ability and liber-
 tie. Yet I doubt not but Gods people doe also receiue
 much benefit by the sundry treatises in diuers kinds
 pub-*

published in print. For as Preaching is of power especially to worke upon the affections, so Printing may be one especial meanes to informe the iudgment.

For that which is Printed lieth by a man, and may againe and againe be read, and thorowly pondered,

*Vox audita
perit, littera
scripta manet.*

till a man come to conceiue the very depth of that hee readeth. Besides herein is a great benefit of printing, that the gifts and paines of Gods seruants are made much more common then otherwise they could be: hereby we partake of the labours of those who haue liued in former times, or in other countiees, and whom we could neuer haue heard speake.

Now a good thing, the more common it is, the better it is. It cannot be denied but that knowledge and learning haue wonderfully increased by the benefit of printing.

*Etiam quo
communius eo
melius.*

Whereas there is a common complaint against the multitude of Bookes, it is either against idle and euill Bookes, or els an vniust complaint. If it bee said, that there can nothing bee written but what hath bene written before, I answer, that though it should be true in regard of the summe & substance of matters, yet in regard of a more full opening, a more perspicuous deliuering, a more euident prouing, a more powerfull vrging and pressing of points, a more fit applying of them to present occasions, more

and

*Aliquid nouus
adgit Author.*

and more may be, and daily is added by sundry Authors, whereby the Church of God is much edified. But may not the same argument be alleadged against Preaching? and doe not many alleadge it? Howsoeuer some, too enuiously minded, censure the meanes which God in mercy hath afforded for the building up of the body of Christ Iesus, my desire is euery way to doe what good I can; and therefore I haue beene bold to commit to your eies and reading some part of that which I haue heretofore commended to your eares & hearing. I doe now make a trial of my paines in this kind: if I shall obserue that Gods Church reapeth any benefit thereby, I shall be encouraged to take the more paines hereafter, as I shall find any leisure. I am the seruant of Christ, and of his Church: so long as my life, health, strength, liberty, or any ability is by the good prouidence of God preserved vnto me, my desire is to spend it in the seruice of Christ, and of his Church. Among others I especially intreat you (my Beloued Parishioners and Auditors, of what rancke or degree soeuer ye be) in the best part to interpret, and with the best mind to accept these my endeauours; whereby, though I haue aimed at a more generall good then I could by preaching (hoping that many whom I neuer knew nor saw may reape some benefit

fit by my paines) yet especially I intend your good
 whose proper & peculiar Minister I am, & for whose
 soules I watch, as he that must give an account. In this
 triall which I make of publishing some of my medita-
 tions, I begin with the last part of my labours, because
 they are freshest in your memories that heard them
 preached, and containe points more largely discus-
 sed, and as I take it, of greater use then any other,
 which sheweth the course of my Ministry I have
 handled. For the time of our life being a time of war,
 a time where our spirituall enemies (who are ma-
 ny, mighty, malicious, sedulous, and subtle) put forth
 there strength, and bestirre themselves to the utter-
 most that possibly they can, Seeking whom to de-
 uoure, what can be more behoofull, then to discour-
 their cunning stratagems and wyles, to declare whe-
 re their strength lieth, to furnish Christs souldiers
 with compleat armour and sufficient defence, and to
 shew how our enemies may be disappointed of their
 hopes, and stand fast against all their assaults? This
 is the scope of this Treatise. The Analysis and Ta-
 bles which I have caused to bee set before and after
 the Booke, doe point out the severall and distinct
 points contained therein, so as I need not heere make
 any repetition of them. I have laboured to be as per-
 spicu-

1. Pet. 3. 2.

Spacious and briefe as I could in handling so weighty matters. I haue in many places deliuered no more then the heads of such points as I largely handled in deliuering them out of the Pulpit : which any may well coniecture to be so, that shall know that the substance of almost an hundred seuerall sermons is contained in this Treatise. My desire of breuity moued mee to referre the quotation of most places of scripture vnto the margent, and to leaue the text to be searched out by the Reader, which I wish thee to doe as thy leasure will permit thee. That which afforded me opportunity to publish this Treatise, was the kindness of the Right worshipfull William Rowe Esquire, and the right religious Cicely Rowe his wife, at whose country house being entertained a good part of the last summer, I found leasure to reuiew, and copping out my notes, which had not beene possible for me to haue done if I had beene in London : so that in this respect both I my selfe, and all that shall reape any benefit by these my labours, are beholding to them. To conclude, I commend this Treatise to your diligent reading, and fauourable acceptance, my selfe to your Christian prayers, and all of vs to the good
 Grace of God, and rest

Black-friers
 London,

2. Febr.
 1616.

Your seruant in the Lords worke,

WILLIAM GOUGE.

*An Analysis or Resolution of a Direction laid
downe by St Paul in the first chapter to the Ephesians,
from the beginning of verse 10, to the end of verse 20.*

*The scope of this Direction is to keepe vs safe against all the
assaults of our spirituall enemies.*

1 Necessity of the point, Finally.

1 The Manner, where-
by is declared the

1 Affection of the
Apostle, whereby
is intimated his

Mildnesse,

Humility,

My
Bra-
thers.

1 The duty it selfe, *Be strong.*

1 The ground thereof, *In the Lord.*

1 The motive thereto, *In the power of
his might.*

1 To be courageous
Here note,

1 The Action, *Put on.*

1 The Ob-
iect, *Armor.*
Described
by

1 The kind
of it, {
of God.
1 Suffici-
ency of it, {
Armor

1 Benefit
of Armor, {
Able to
stand.

1 End, Here
is declared
the

Against vs.
13 (B)

1 Enemy
against
whom to
be vied,
described
by his

Name,
Diabl.
Tempta-
tions,
without
supplied
by the
genera-
lity, all.

1 Particularly exemplified, (C)

1 Motive, *verf. 12. (A)*

1 To bee
well pre-
pared,
Here note

1 The dutie.

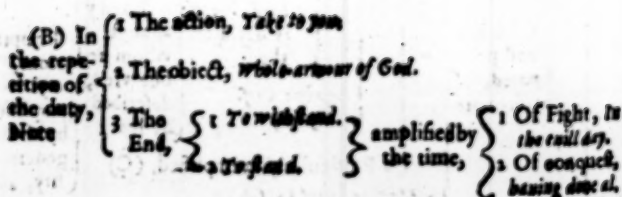
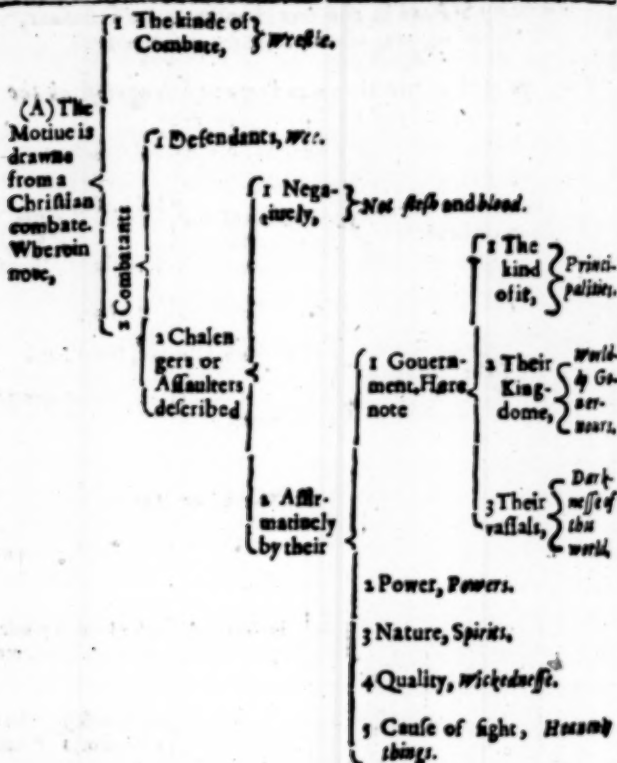
1 Generally set downe.

Once, *verf. 11. Here take*

2 Matter wherein is required

In this direction note,

Means whereby it may be the better performed, *ver. 13 (D)*



The Heads of such generall points as
are handled in this Treatise, set downe
Alphabetically.



Ambassadors of Faithfulnesse of Ministers.

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The Printer to the Reader.

Good Reader.

I Haue taken the best care that I could to set forth this worke in the best manner that I could for true Printing: yet I cannot denie but that some faults haue escaped in some copies: such diligence hath beene vied by the Author in correcting his worke, that so oft as his leasure permitted him, he came himselfe to the Presse, and as he found a fault amended it, so as there are very few faults but are amended in most of the Bookes. If therefore thou meere with any slippe that may make the sence obscure, compare thy Booke with some others, and thou maiest finde it amended.

1 The Duty, Stand.

(C) In the particular exemplification, Note

1 The manner of performing it. Here are to fix peeces of armour resembled fix graces

- To {
- 1 A Girdle, } Veritie.
 - 2 A Breast-plate, } Righteousnesse.
 - 3 Shoes, } Preparation of the Gospel of peace.
 - 4 A Shield, } Faith. (A)
 - 5 An Helmet, } Hope.
 - 6 A Sword, } Word of God.

(A) Heere is declared the benefit of Faith,

whereby
ye shall be
able to
quench.

This is amplified by the object, Darts described by the

- {
- 1 Generality
All.
 - 2 Qualitie;
Fierce.
 - 3 Author, Devils.

(B) The Meanes is *Prayer* amplified by:

- 1 The kinde set downe. } 1 Generally. *All.*
- 2 The times. *Atwaies*
- 3 The ground. *The Spirit.*
- 4 The helpe thereto. *Watchfulnesse.*
- 5 The continuance. *All perseverance.*

6 The persons for whom, set downe.

1 Generally, *All Saints.*

1 Manner } *Opening the mouth.*
Boldnesse.

1 The matter } This is
 to be craved } amplified
Vitæ eterna. } by the

2 End.
 Here
 now.

1 The action, To
make knowne.

2 The object, The
Gospel.

3 The quality, My-
stern.

2 Particularly, *Me.* Here note.

1 His function,
Ambassador.

2 Motive,
 take from } 2 His condition,
In a Chaine.

Both
 ampli-
 fied by

1 The end,
That I may
preach boldly.

2 The manner,
As I ought to
speake.

THE VVHOLE Armour of God.

EPHESIANS 6. 10.

*Finally my Brethren be strong in the Lord, and in
the power of his might.*



Aint Paul hauing deliuered
such doctrines of faith, and
^a precepts of manners (both ^{a Chap. 1, & 2,}
^b generall concerning all ^{b Chap. 4, 5,}
Christians, and ^c particu- ^{c From Chap. 4,}
lar concerning the distinct ^{vers. 1. to Ch. 5,}
degrees of seuerall persons ^{vers. 22,}
in a familie) as hee thought ^{d From Chap. 5,}
most meete, in the closing ^{vers. 22. to Ch. 6, vers. 10.}

vp of his Epistle, giueth a worthy direction for the bet-
ter performing of them all; which is to bee *courageous* *The sum.*
and well furnished against all those difficulties and dangers,
wherewith they are like to meete in their Christian course.

B

well

Well knew the Apostle that the best Christians while heere they live in this world, are both prone to faint by reason of their owne weaknesse, and also in hazard to be foiled by reason of their enemies power; therefore hee taketh vpon him the person of a wise, vigilant, and valiant Captaine; and in souldier-like termes animateth the Lords Souldiers, that they neither *faint* in themselves, nor be *daunted* with their enemies.

The Resolution.

This *Direction* is continued from verse. 10. to 27.

1. That we be couragious, *vers.* 10.

The parts of

it are two :

2. That we be well prepared: *v.* 11, &c.

In the former note

1. The *manner* } of th' Apostles
2. The *matter* } exhortation.

The *manner* is in these words, *Finally my brethren.*

The *matter* in these, *Be strong in the Lord, &c.*

In the latter note

1 the Meanes, how

wee must bee well
prepared.

2 the Motiue, why

The meanes is *to be well armed*, which point is first in generall laid downe : and then in particular exemplified.

* Put on the whole armour of God
† That yee may be able to stand, &c.
‡ Vers. 14, 15, 16, 17.
§ 1 Sam. 17. 39
¶ Vers. 18, &c.

The *generall is once declared, *vers.* 17. and againe, (because of the necessitie thereof) repeated *vers.* 13. and in both places amplified by the †end.

‡ In the particular exemplification there are six *spirituall graces*, fitly resembled to *six peeces of Armour.*

Now because of our selues we are as children, and no better able to weild this Armour of God, then *David* the armour of *Saul*, the Apostle addeth that heavenly exercise of ‡ *prayer*, teaching them how to pray

pray for themselves and others: especially for him who was one of their chiefe guides.

The *motiue* is taken from the *danger*, in which we are by reason of our spirituall enemies, whom hee describeth *vers. 12*. Euery word almost in this *direction* is of weight, and worthy to be searched into.

The first point in order is the *Manner* of the Apostles exhortation,

which set-
teth forth, { 1. The necessity of the thing vr-
ged, *Finally*.
2. The affection of him that vrgeth
it, *my Brethren*.

The originall word translated *finally*, signifieth, a *remainder*, and implieth that yet remained one needefull point to be deliuered before he made an end, as if with more copie of words he had thus said; *Though I haue sufficiently instructed you in doctrines of faith, and precepts of manners, yet there is one needesfull point betinde, which being deliuered, I may well conclude all: there is yet (I say) a remainder, and the onely remainder of all, by which ye may make good vse of all that hath beene hitherto deliuered, without which, all will be in vaine.*

Is this *direction* so needefull a point? a point which may not bee omitted? a point worthy of the last place, as most of all to bee remembred, then ought wee to *gine the more earnest heede thereunto, lest at any time wee should let it slip.* In hearing wee must well heede it: after wee haue heard it, wee must well keepe it, and not let it slip like water put into a colinder or riuen dish.

To vrge this point yet somewhat the more forceably, the Apostle in the next place manifesteth his affection in these words, *my brethren*, which declare both the

humilitie of his minde, and the *gentlenesse* of his spirit.

Obser. 3.
The Apostles
humilitie.

Brother is a word of equallitie: in calling them *Brethren* he maketh himselfe equall vnto them, though he himselfe were one of the principal members of Christs bodie, one of the eies thereof, a Minister of the Word, an extraordinarie Minister, an Apostle, a spirituall Father of many soules, a planter of many famous Churches, yea the planter of this Church at *Ephesus*: and though many of them to whom he wrote, were poore meane men, handicrafts men, such as ^a laboured with their hands for their liuing: and many also ^b seruants and bondmen; yet without exception of any, hee termeth and counteth them all his *brethren*, and so ^c maketh himselfe *equal to them of the lower sort*. Behold his humilitie: For if to affect titles of superioritie, as *Rabbi, Doctor, Father*, bee a note of arrogancie (as it is, ^d and therefore Christ in that respect taxeth the Scribes and Pharises) then to take and giue titles of equality, is a note of humilitie. The like notes of humility may bee oft noted both in other Epistles of this Apostle, and in the Epistles of other Apostles; yea and in all the Prophets also.

^a Chap. 4. v. 28
^b 1 Cor. 5. 8.

^c Rom. 12. 16

^d Mat. 23. 7,
8.

Reason.

e Mat. 2. 10
Eph. 4. 6.
f 1 Cor. 12. 13
g Gal. 3. 28.

Use.
Account all
Brethren.
^h Heb. 2. 11, 14

Well they knew that notwithstanding there were diuerse offices, places, and outward degrees among Christians; yet they ^e *all had one Father*, and were fellow members of ^f *one and the same bodie*, and in regard of their spirituall estate ^g *all one in Christ Iesus*.

Take my Brethren the Prophets, take the Apostles, yea take Christ himselfe for an example of humilitie. For Christ though hee were Lord of all, yet for as much as ^h *he tooke part with vs, and so all were of one, hee was not ashamed to call vs Brethren*. Who then can disdain

disdaine

disdaine to call any Saint *Brother*? This point of humilitie and meekenesse Christ willet vs after an especiall manner to learne of him. It is a grace which will highly grace vs before God and man. It maketh vs amiable in Gods eies, who ^{Mat. 11. 19} *giveth grace to the lowlie*: and ^{Pro. 3. 34} *maketh our company very acceptable to men*. An humble minded man who maketh himselfe equall to them of the lower sort, and accounteth all his brethren, will bee sociable and willing to conuerse with any for their mutuall good. But proud and ambitious spirits are full of scorne and disdaine, so as man cannot well endure their company, and ^{1 Pe. 5. 5} *God will resist them*. Wherefore to conclude this point, whatsoever your parts of nature, or gifts of Gods spirit bee, whatsoever your place or calling bee, whatsoever excellency or eminencie you haue aboue others, remember that all Saints haue one Father, all are of one body, all are one in Christ, therefore all account one another *Brethren*. Let Magistrates, Ministers, and all of all sorts apply this.

As for such profane persons who deride the Saints ^{Use 2.} for giuing this title *Brethren* one to another, doe they ^{This title brother, not to be scorned.} nor thorow those Saints sides strike the Prophets, the Apostles, yea and Christ himselfe?

Note further the gentle and milde spirit of the Apostle; *Brethren*, is a title of kindnesse and loue: ^{Obser 5.} *My*, an ^{The Apostles mildnesse.} attribute which addeth emphasis thereunto. In other places hee vseth other attributes, which adde greater emphasis, as ^{1 Cor. 15. 38} *My beloved brethren*, ^{Phil. 4. 1.} *My brethren beloved and longed for*. So likewise other phrased which ^{Gal. 4. 19.} imply as great meekenesse and gentlenesse; as ^{1 Cor. 4. 14.} *My li- tle children*, *My beloved children*, &c.

It was not want of authority to commaund that made him thus gently exhort, but rather an earnest desire that hee had to perswade, and euen prouoke them to doe that which was their bounden dutie and tended to their good. Marke how hee dealeth with *Philemon*, *vers. 9, 10, 20.* by this meekenesse he insinuateth himselfe into them, and sheweth that hee seeketh not *himselfe*, and his *owne good*, so much as *them* and *their good*.

Use.

Inforce exhortations with euidence of loue.

1. Tim. 2.14.

Simil

Learne Ministers, Masters, Parents, & all Christians how to enforce your exhortations and perswasions: euen with euidences of loue, with all mildnesse and gentlenesse. (*The seruant of the Lord must not strine, but be gentle toward all men.*) Thus shall yee giue them a pleasant fauour and sweet relish, yea though the things whereunto ye exhort be vnpleasing to mens naturall taste, and carnall appetite. When fulsome potions or bitter pills are sweetned with sugar, they will the sooner be swallowed, and better digested: so exhortations seasoned with termes of mildnes and gentlenes.

Thus much for the *manner* of the Apostles *direction*. The *matter* followeth, the first part whereof is in these words, *Be strong in the Lord, and in the power of his might:* where note, first, *what* is required, secondly, *how* that which is required may be performed.

The thing required is to be *strong*, the Apostle here speaketh of an in ward spirituall strength, the strength of the inward and new man, and his meaning is that we should be valorous and couragious in the performance of those Christian duties which we take in hand.

1. Doct.

Spirituall valour needfull.

Christian valour and spirituall courage is a needfull grace. Note with what variety of phrase the Apostle doth exhort

exhort hereunto, *1 Cor. 16. 13, Stand fast, quit you like men, be strong* : hereunto *God* perswadeth his seruant *Ioshab*, and *David*, his sonne *Solomon*. *David* had in him this holy valour and courage, when he went against *Goliath*, and *Paul* when he was going to *Ierusalem*. But most valorous and strong did *Christ* our capitaine shew himselfe when he was going vp to *Ierusalem* to suffer, *1 The Euangelist* saith, *he stedfastly set his face*, he setled him selfe fully to goe: though it were to drinke a most bitter cup, hee would not be drawne from it. Because *Peter* laboured to dissuade him, *he* sharply rebuked him, and called him *Satan*.

1 Ios. 1. 6, 7.
2 Ios. 23. 14.
1 Sam. 17. 45
2 Ios. 11. 13.

1 Luk. 9. 51.

Mat. 16. 23

The reasons why this spirituall valour is so needfull are especially two.

First because of our owne indisposition, timorousnesse, dulnesse, and backwardnesse to all holy and good duties. What Christian findeth not this by woefull experience in himselfe? when hee would pray, heare Gods word, pertake of the Sacraments, sanctifie the sabbath, or perform any other like christian dutie, there is I know not what fearefulnesse in him, his flesh hangeth backe as a Beare when he is drawn to the stake.

Reason 1.

*This the holy Apostle found in himselfe: so that for the throwling vp of our owne dulnesse we haue neede of valour.

Rom. 7. 18,
¶ c.

Secondly, because of those many oppositions which we are like to meet withall. We heard before how the flesh would hang backe, and so labour to hinder vs. The world will likewise doe what it can, either by vaine inticements to seduce vs (as *it* drew away *Demas*) or els by reproach, trouble, and persecution, to terrifie vs, (*as those who forsooke *Paul*.) But above all the *Diuell*

Reason 2.

^o *Zach. 3. 1.* will be ready to resist vs, (as he resisted *Iehoshuah*) and to hinder vs (as hee hindred *Paul*) yea to buffet vs (as hee buffered the same *Paul*). To omit other instances, most lively is this set forth in our *Head* and *General Christ Iesus*. So soone as hee was set apart to his publick Ministerie, ^d *the Tempter came to him*: after he began to excape it, *Satan stirred vp the Rulers, Priests, Scribes, Pharises* and many other to hinder him; yea hee moued ^e *Peter* to dissuade him, and when Christ was about to offer vp himselfe a sacrifice, then againe ^f *came the Prince of this world* to discourage him. The like oppositions are all Christs members to looke for, so as there is no hope, no possibilitie of houlding out and enduring to the end without this Christian valour and magnanimitie heere spoken of.

^g *Use 1.* *Timorousnes taxed.* Justly may they bee taxed who either too timorously, or too securely and carelessly enter into a Christian course, and vndertake such christian duties as are required at their hands. Hence it cometh to passe that many duties are cleane omitted of them, other intermitted & broken off before they are halfe done: and as for those which are done, so vntowardly are they done, that little or no comfort can bee found in doing them. Lamentable experience sheweth how small matters doe discourage many who know the right waie, and are oft in conscience moued to walke therein.

Such as want this christian courage, were better not giue vp their names to bee Christs Souldiers, or profess that they intend to fight the Lords battailes: for by their timorousnesse and cowardlinesse they discourage other Souldiers of the Lord, and hearken the enemies. The Lord would not suffer any that were feare-

full and faint hearted to fight his battailes on Earth *Judg. 7. 3.*
against earthly enemies, least they made others faint
like themselves. Can wee thinke that hee will enter-
taine faint hearted souldiers in his spirituall battailes
against spirituall enemies, in which combates his own
honour, and his childrens saluation are so deepe-
lie engaged.

As for the enimie hee is like a Wolfe, if strongly hee
bee resisted, ** bee will flie*, if timorously, hee bee yeilded ** 1am. 4. 7.*
vnto, hee will more egerly persue and insult.

Inde our wee therefore to get vnto our selues an *Vse 3.*
holy courage and spirituall valour, shaking off our na-
turall fearefulnesse, ** that in nothing wee feare our aduer-* ** Phil. 1. 28.*
saries, (but as Christ our *General* did) ** indure the crosse,*
and despise the shame. We that will be Christs souldi-
ers must duely consider the aduise which our Lord gi-
ueth, *Luk. 14. 13.* which is, to obserue what kinde of
enemies, how manie, how mighty, we are to encoun-
ter withall. Wee shall ** hereafter* heare how hard a ** Inuerr. 12.*
battaile we are to vndertake, how many, mighty, ma-
licious, subtrill our enemies bee: if notwithstanding
all this wee bee minded to fight vnder Christs banner;
then be wee strong and couragious, bould as ** Lions;* ** Pro. 30. 30.*
so are the ** righteous.* ** Pro. 28. 1.*

But alas what are wee weake flesh and blood? what
strength can there be in vs to fight against such ene-
mies as will set on vs? *Obiect. 1.*

For remouing this scruple, the Apostle addeth this
clause, *in the Lord, &c.* whereby he sheweth how we
come to be strong, not by any strength in our selues,
but by seeking strength in the Lord, casting our selues
wholy and onely on him, and on his power. *Answers.*

Doct. 2.

Our strength
is in the Lord

22. Cor. 1. 5

b Ioh. 15. 5

c Psal. 118. 1, 2

The strength and valour whereby we are enabled to fight the Lords battail is hid in the Lord and to be had from him. For all our sufficiency is of God,^b without Christ we can doe nothing. Hence is it that David saith vnto God, ^c I loue thee dearly O Lord my strength: The Lord is my rocke and soveretresse, &c.

It is more euident then needs bee proued, that this our Apostle was a strong and valiant champion of the Lord; but whence had hee this strength? ^d *I am able* (saith he) *to doe all things through the help of Christ which strengtheth mee.* That which in particular hee saith of himselfe, he also affirmeth of other Saints, who ^e *were strengthened with all might through Gods glorious power.*

d Pbl. 4. 13

e Col. 1. 11.

Reasons.

The Lord hath thus reserued all strength in himselfe, and would haue vs *strong in him*: partly for his owne glorie, and partly for our comfort.

1
2 Cor. 12. 9

For his glorie, that in time of need wee might flie vnto him, and in all streights cast our selues on him: and being preserued and deliuered, acknowledge him our Sauour, and accordingly giue him the whole praise.

2

For our comfort, that in all distresses wee might bee the more confident. Much more bold may we bee in the Lord, then in our selues. Gods power being infinite, it is impossible that it should be mated by any aduerse power, which at the greatest is finite: were our strength in our selues, though for a time it might seeme somewhat sufficient, yet would there be feare of decay: but being in God wee rest vpon an omnipotencie, and so haue a farre surer prop vnto our faith, as wee shall heare in the next Doctrine.

Use 1.

Renounce all
confidence in
thy selfe.

Learne we to renounce all confidence in our selues, and to acknowledge our owne inabilityie and weaknesse

nesse. Thus shall we be brought to seeke for help out of our selues. They who ouerween themselves, and conceipt that they are sufficiently able to help themselves, will bee so far from seeking strength, that they will fouly scorne it, when it is offered vnto them. Marke what is said of the wicked man, who is proud in his owne conceit, *he contemmeth the Lord.* as *hee that is full despiseth an honie combe*, so hee that is confident in his owne strength, despiseth helpe from any other.

Hauiing seene our owne weakenesse, and thereupon renounced all confidence in our selues, our care must be to flie to a sure ground, and rest thereon: so shall wee be safe and sure, yea so may wee bee quiet and secure. This sure ground, and safe rocke is onely the Lord: strong hee is in himselfe, and can both strengthen us and weaken our enemies. In this confidence did *David* come against *Goliath*, and preuailed. Thus may wee be sure of victorie: *thorough God wee are more then conquerours.*

But vaine is the confidence of such as trusting to themselves and their owne strength, desie all their enemies. Proud crakers they are, whose pride at length shall haue a fall. Such in regard of outward power were *Goliath* and *Senacharib*. Intolerable is this presumption, euen in outward strength: note their end, *1. Sam. 17. 50.* & *Isa. 37. 36, 37, 38.* But more then most intolerable in spirituall strength, whereof wee haue not one dram in our selues, but in that respect are as *water spilt vpon the ground.* *Peter* was too confident therein: had he not seene his presumption after he began to be puffed vp, and speedily humbled himselfe, fearefull

a Psal. 10. 2.
b Pro. 27. 7

Use 2.
Rest on a sure ground,

c 1. Sam. 17. 45
d Rom. 8. 37

Use 3.
It is vaine to trust in onceselie.

e 1. Sam. 17. 8.
f Isa. 36. & 37.

g 1. Sam. 14. 14
h Mat. 26. 35.

fearefull had been the issue thereof: for nothing more prouoketh God then spirituall pride, because nothing is more derogatorie to his glorie.

a *1 sam. 4. 6.*

Or in any other creature.

b *1/2. 10. 1, 3.*

c *Exe. 19. 6, 7.*

Gregorie 7.
surnamed
Heldibaud,
(a very brand
of hel) a ne-
cromancer &
bloody tyrant.
Boniface 7. &
8. cruell op-
pressors, and
sacrilegious
robbers.
Alexander 6.
copied with
the diuell to
be Pope, an
incestuous,
vnlustiable
adulterer:
d 1/2. 14. 3

Vaine also is their confidence who goe from weake to weake, from themselves to other creatures; like the Israelites, who went to the Egyptians for help. Fydy doth the Prophet compare them to a reede, where-vpon if one leane, it breaketh and renteth his arme. Such are the sillie Papists; among whom some thinke to be strong in Pope *Gregory*, Pope *Boniface*, Pope *Alexander*, and such others, whom without breach of charitie wee may thinke to be very seenes in hell: other in Saint *George*, Saint *Christopher*, and such other who neuer were: the Histories of them are meere fixions: other (who thinke they have a farre surer ground of confidence) in Saint *Peter* and Saint *Paul*, and such like holy and worthy Saints: but the best Saints that euer were had no strength to helpe others; they onely had a sufficiency for themselves. Thus it commeth to passe that in their greatest neede, when they seeke and looke for best helpe, they are all like those *who came to the wels and found no water: they returned with their vessels empty: they were ashamed, and confounded, and covered their heads.*

That wee may be the rather moued to renounce all vaine confidence in our selues or other creatures, and bee bould, valiant, and strong in the Lord, casting our whole confidence in him alone, the Apostle addeth these next words (*in the power of his might*) which are a very forceable amplification of this former point. Some distinguish these two words *power* and *might*, as the *cause* and *effect*, attributing *might* to God, and *pow-*

to the Saints, and so make *Gods might* the cause of *their power*, as if hee had said, bee strong in *that power which ye receiue from the might of God*. But I take this distinction heere to be, First too *curious*, and without good ground. Secondly *impertinent*, because that which the Apostle aimeth at, is to raise vp our faith to God, and to settle it firme in him, and therefore hee setteth foorth the power of God as it is in God himselfe. Thirdly, *not agreeable* to the phrase, which is the same in this clause as in the former *in the Lord, & in the power, &c.* which implieth that the *power* here spoken of, is a power in the Lord, and that as the *Lord* himselfe is without vs, and aboue vs, so is this *power*. The phrase therefore which the Apostle heere vseth, I take to bee an *Hebraisme*, which some for perspicuitie sake translate thus, *in his mighty power*, and not vnfitly. This very phrase is vsed ^a before, and by most translated *his* ^{a Chap. 1. v. 19.} *mighty power*: this Hebraisme *power of might*, addeth a great emphasis, and implieth that *might* by an excellency and proprietie belongeth to Gods power onely; and that all other power in comparison of it, is meere weakenesse.

The point hence to be noted is this, that

The power of God whercunto we are to trust, is a most ^{Doct. 3.} *mighty and strong power*, a power able to protect vs against the might of all aduerse power whatsoever. In this respect the Apostle calleth Gods power, ^b *an exceeding greatnesse of power*. He searcheth after strange phrases to set foorth this power of God, because of the infinite greatnesse thereof, which cannot by ordinarie and visuall phrases bee expressed.

According to Gods greatnesse is his power, infinite, *Reason.*
incom-

incomprehensible, inutterable, vnconceiueable: as a mighty wind which driueth all before it: as a swift and strong streame against which none can swimme: as a burning flaming fire which consumeth and deuoureth all; so is Gods power. Whatsoever standeth before it, and is opposed against it, is but as chaffe before a strong wind, or bulrushes before a swift current, or stubble before a flaming fire; for all aduerse power, though to our weakenesse it seeme neuer so mighty, yet can it bee but finite, being the power of creatures, and so a limited power, yea, a dependant power, subordinate to this *power of might*, of his might, who is almighty, and so no proportion betwixt them.

Use 1.

Gods mighty
power a prop
to faith

a 1 Pet. 1. 12

b 2 Chr. 20. 22

A strong prop is this vnto our faith, and a good motiue to make vs *perfectly* trust vnto the power of God, without wauering or doubting, notwithstanding our owne weakenesse, or our aduersaries power: though *there be no strength in vs*, yet is there power in God: though wee be on euerie side enuironed with strong and fierce enemies, our flesh & the violent lusts thereof, as headstrong rebels and traitours within vs; the furious world, with the potent and raging persecutors thereof, on one side, that fierce lion and cruell dragon the diuell, with all his hellish host, on the other side; yea all these banding their forces together continually in arms against vs, yet is there in God a *power of might*, in comparison whereof all the power of all our aduersaries is but weakenesse. When wee know not what to doe, then may we, then must we with faithfull *Iehosaphat* turne our eies to God, and *to the power of his might*. When we see potent enemies against vs, and no outward meanes to defend vs against them, we

are

are ready to crie out, *alas how shall we doe*, and with the
 Israelites to doubt of the power of God, and say, ^a*King. 6. 15*
 Can God helpe in such straits? can hee support such ^b*Psal. 78. 19,*
 weakelings as we are? can hee subdue such and such ^{10,}
 enemies as assault vs? against such doubts wee are to
 meditate of this *mighty power of God*. Gods power be-
 ing a *power of might* hee needeth nothing to help him.
 The weaker we are, the more is his power manifested:
 for it is *made perfect in weaknesse*: neither can Gods
 power bee weakened or hindred by any aduerse pow- ^c*2 Cor. 13. 9*
 er. ^d*1 Sam. 14. 6* Many and mighty enemies are to him as few and
 weake ones: so that the more mighty his enemies be, ^e*2 Cor. 14. 11*
 the more honour redoundeth to him in subduing ^f*1 Iudg. 7. 2,*
 them. Wherefore for strengthening our faith, that wee ^g*2 King 6. 17*
 may bee *strong in the Lord*, pray wee that *God would o-*
pen our eyes, that we may see *what is the exceeding great-*
nesse of his power to vs-ward who beleue: so shall wee
 neither feare because of our enemies power, nor faint
 because of our owne weaknesse, but ^h*Ex. 14. 13*
stand still and be-
hold the salvation of God.

It is no matter of presumption to bee sure of victorie ⁱ*Use 2.*
 being *strong in this mighty power*. Indeed if the ground ^j*It is no pre-*
 of our assurance rested in, and on our selues, it might ^k*sumption to be*
 iustly be counted presumption; but the *Lord, and the* ^l*confident in*
power of his might being the ground thereof, they either ^m*Gods mightie*
 know not what is the might of this power, or else too ⁿ*power.*
 too lightly esteeme it, who account assured confidence
 thereon, presumption: no doubt but many so deemed
 of *Davids* confidence, when he vndertook the combate
 with *Goliath*: yea it is manifest ^o*1 Sam. 17. 28,*
 that his eldest brother ^p*33.*
Eliab, & also *Saul* so iudged: but *Davids* eie was lifted vp
 to God, he was *strong in the power of Gods might*, ^q*1 Sam. 17. 37*
 made

made him so bold and confident. Thus wee with like confidence and assurance may trust vnto the same mighty power, though all the world count vs presumptuous for it. The truth is that our aduersaries might well obiekt this against vs, if our confidence were in our owne power, or rather weakenesse: but being in *the power of Gods might*, vniuſtly they slander vs, and most iniuriously impeach Gods mighty power.

The benefit
of trusting so
Gods power.

To conclude this first generall point of Christian courage and confidence in the Lord, and in the power of his might, great is the benefit thereof, and that in three respects especially;

^a Neh. 6. 11.

^b Pro. 22. 13,

^c Pro. 28. 1.

^d Psal. 3. 6.

^e Pro. 18. 1.

^f 1st. 3. 3. & 2.

^g Judg. 10. 30

1. It will remoue causelesse feare, ^a as in *Nehemiah*. ^b *Solomon* saith, that a slothfull timorous man is loth to steppe out of doores, fearing that there is a Lion without, when he hath no cause so to feare: and that ^c *the wicked flie when none pursue*. But he that is strong in the Lord, and in the power of his might, will make the vttermoſt triall.

2. It will make bold in apparant danger, as ^d *Dauid*. In this respect ^e are the righteous reſembled to a Lion.

3. It will recouer a mans ſpirit, though hee ſhould by any occaſion be vvounded, ſtrucken down and foiled, ſo as at firſt hee preuaile not, yet it will make him riſe vp againe and renew the battaile, like to the ^f *Iſraelites*.

Thus at length ſhall vvee come to bee Conquerours.

Ephes. 6. II. *Put on the whole armour of God,
that yee may bee able to stand against all the
wiles of the Diuell,*



He second part of the Apostles *Directi-*
on now followeth, vvhich declareth
how vvee may be well prepared against
all danger.

Wherein first vve are to consider the
meanes vvhcreby vve may be prepared.
In the setting downe vvhcreof,

the Apostle declareth { 1. What is the meanes.
2. Howv it is to be vsed.

The meanes is expressed vnder this metaphor, *Ar-*
mour,

And further { 1. By the kind thereof, *armour of*
God.
described, { 2. By the sufficiencie of it, *whole*
armour.

For the metaphor, it is taken from Souldiers, vvho
in time of war vvhcn they enter the field against their
enemies, are subject to much danger and many annoy-
ances of swords, speares, darts, arrows, bullets, and such
like

like weapons of their enemies, and therefore for their better safeguard vse to be well prouided and fenced with good armour. In that the Apostle exhorteth Christians to put on *armour*, hee giueth vs to vnderstand that,

Doff. 11
Our life a
war-fare.

a 1 Tim. 2.3
b 1 Tim. 1.18
c Luk. 1.71
d 1 Pet. 2.11

Reasons.

A Christians course of life is a warfare: for armour, especially the vse of armour, is a token of warre: armour is not giuen to a man to sit with it at a fire, or to lie lazing on a bed, or wantonly to dance vp and downe, or follow pastimes and pleasures in it, but to *fight*: to this purpose many like metaphors are vsed. Christians themselues are called *souldiers*; their course of life *a fight*; they which oppose against them *enemies*; the temptations wherewith they are annoyed *a assaults*, in a word, this is a difference betwixt the Church in Heauen and in earth, that this is *militant*, that *triumphant*.

Thus hath God in wisdome disposed our estate on earth for weighty reasons,

1. The more to manifest his pittie, power, prouidence and truth in keeping promise: the straits whereunto in this world we are brought, the promises which God hath made to deliuer vs, and the many deliuerances which wee haue, shew that God pittieth vs in our distresses, that he is prouident and carefull for our good, and wise in disposing euill to good, that hee is able to deliuer vs, and faithfull in doing it. For this cause did

a Ex. 14. 17. 18. God suffer the Israelites to goe into *Egypt*, to be there kept in hard bondage, to bee brought into many dangers, and set vpon by many enemies.

2. To make prooffe of the gifts hee bestoweth on his children. A souldiers valour is not knowne but in warre: in time of peace what difference is seene betwixt a valorous man, and a timorous coward? by that soare

combate whereunto ^a Job was brought, were the graces which God had bestowed on him evidently made knowne.

3. To weine them the better from this world: for so long as all things are quiet in the world, without troubles, oppositions, and assaults, wee are exceedingly proane to delight in it, and to say ^b *It is good to be heere.* ^b Mat. 17.4 Much prosperitie maketh manie to bee like that ^cfoole ^c Luq. 12.19 that bid his soule *liue at ease &c.*

4. To make Heauen the more longed for while wee are on earth, and the more acceptable when wee come to possesse it. How earnestly doth the souldier in tedious and dangerous combates desire victorie? how welcome is triumph after warre? as a safe haven to mariners tossed vp and downe in troublesome seas, is most welcome: so Heauen to Christians, whose life in this world is a warfare, a sea-fare.

Is our Christian estate a souldier-like estate, a warfare? ^d Use 1. accordingly let vs carry our selues; a little sleepe, a little foode is enough for a souldier, hee lieth not on beds of downe, hee pampereth not his bodie with delicate cheare: but hee watcheth much, hee fareth hard, and lieth hard. Thus Christians may not suffer themselves to bee ouertaken with the vaine delights and pleasures of this world. ^e Be like souldiers. ^d 1 Tim. 3.3 ^f vaine' shew. ^g Indure hardnesse.

Note what the Apostle saith of a Christian souldier, ^e *No man that warreth intangleth himself with the affairs of this life, shas hee may please him who hath chosen him to be a souldier.* Who hauing this armour thinke to take their ease, follow their pleasures, imbrace the world, they peruert the maine end of it: for it is giuen *to stand, and to resist*, which if they doe not, vnworthy they are of ^h C 2 ⁱ armour,

like weapons of their enemies, and therefore for their better safeguard vse to be well prouided and fenced with good armour. In that the Apostle exhorteth Christians to put on *armour*, hee giueth vs to vnderstand that,

Doff. 11
Our life a
war-fare.

a 2 Tim. 2.3
b 1 Tim. 1.18
c Luk. 1.71
d 1 Pet. 2.11

A Christians course of life is a warfare: for armour, especially the vse of armour, is a token of warre: armour is not giuen to a man to sit with it at a fire, or to lie lazing on a bed, or wantonly to dance vp and downe, or follow pastimes and pleasures in it, but to *fight*: to this purpose many like metaphors are vsed. Christians themselues are called *souldiers*; their course of life *a fight*, they which oppose against them *enemies*; the temptations wherewith they are annoyed *assaults*, in a word, this is a difference betwixt the Church in Heauen and in earth, that this is *militant*, that *triumphant*.

Reasons.

Thus hath God in wisdome disposed our estate on earth for weighty reasons,

1. The more to manifest his pittie, power, providence and truth in keeping promise: the straits wherunto in this world we are brought, the promises which God hath made to deliuer vs, and the many deliuerances which wee haue, shew that God pittieeth vs in our distresses, that he is provident and carefull for our good, and wise in disposing euill to good, that hee is able to deliuer vs, and faithfull in doing it. For this cause do

a Ex. 14. 17. 18. c God suffer the Israelites to goe into *Egypt*, to be there kept in hard bondage, to bee brought into many dangers, and set vpon by many enemies.

2. To make prooffe of the gifts hee bestoweth on his children. A souldiers valour is not knowne but in warre: in time of peace what difference is seene betwixt a valorous man, and a timorous coward? by that some

combate whereunto ^a Job was brought, were the graces which God had bestowed on him evidently made knowne.

3. To weine them the better from this world: for so long as all things are quiet in the world, without troubles, oppositions, and assaults, wee are exceedingly proane to delight in it, and to say ^b *It is good to be heere.* ^b Mat. 17. 4. Much prosperitie maketh manie to bee like that ^c *foole* ^c Luc. 12. 19 that bid his soule *live at ease &c.*

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armour, and shall bee cashired. Ease and rest is not beere to bee looked for, but rather temptations and assaults which wee must watch against, and when one conflict is past, looke for another, and resist all as they come: of all things wee must take heede of securitie, and provide that at any time wee be not vnfurnished: reade the *hystorie* of the people of *Laisb*, and make a spirituall application thereof.

1 Ladg. 18.10.
27

Thus much for the *metaphor*. Consider wee now what is meant thereby. It is euident by the *Apostles* exemplification heereof, that such spirituall sanctifying graces, as God indueth his Saints with all, are the armour heere meant. In that these are compared to armour, obserue that

1 Pet. 14. 15.
36, 17.

Doct. 2.
Spirituell graces
for defence

The graces of Gods spirit are for safegard and defence. This is the maine and principall end of armour, as the Apostle himselfe in this & in the *13. verse* plainly sheweth: for in both places expressly he saith, that wee must put on and take to vs the whole armour of God for this very end, *to stand*, and *to resist* our enemies. Thus is *righteousnesse* as a *breast-plate*, *hope* as an *helmet*, *faith* as a *shield*, all for defence, as wee shall after more distinctly shew: in the meane while let this generall obseruation be noted, both of such as yet haue none of those graces, and also of such as haue them, or at least thinke they haue them.

Use 1.
Who want
them seeke
after.

For the first sort, with what care and diligence are they to desire and seeke after them, being so needefull and necessarie? what rest can they giue vnto their soules, till they haue obtained them? would we not count him a mad man, or at least wearie of his life, who should rush naked without any armour into the field among his

deadly

deadlie enemies? what then may wee iudge of those that liue in this world, among the mortall enemies of their soules, vtterly destitute of all sauing graces? how manie thousands thus liue, euen wearie of their soules, and *iudge themselves unworthy of eternall life.*

For the other sort which haue these graces, they are to vse them for their defence, as armour is vsed, and not for ostentation. Armour is not giuen to iet vp & downe in it, and be proud of it, as many are of apparel. Let those who haue no better gifts then such as are called *parts of nature*, as wit, strength, bewtie, and the like, boast in them, if they list: these are like light, sleight, gay stuffes, which make children and fooles brag. Gods graces are of a more sound and solid substance, and therefore to bee vsed accordingly, and not made a matter of shew and ostentation. Let this be noted of such as are ouerconceited, and so proud of their knowledge, faith, patience, and other graces.

Thus hauing handled the metaphor, and the meaning thereof, come wee to the amplification. The first point whereof is the kinde of armour heere set forth. It is called *armour of God*, and that in foure especiall respects,

1. It is ^b made of God, euen in heauen. b Rom. 8. 17
2. It is ^c prescribed of God, euen in his Word. c Psal. 119. 98
3. It is ^d giuen of God, euen by his spirit. d 1 Cor. 1. 4
4. It is ^e agreeable to God, euen to his will. e Heb. 13. 21

All these doe shew that,

The armour wherewith Christians are furnished, is diuine, and spirituall. In this respect saith the Apostle, *the weapons of our warfare are not carnall*: by denying one contrarie hee affirmeth the other: *not carnall, that is, spirituall.*

a 1 Ths. 13. 4d

Vse 2.

Who haue the, v/c thereof for defence.

Why armour of God.

Doct. 1.

The Christians armour is spirituall, 1 Cor. 10. 4

spirituall. The severall peeces after mentioned doe evidently proue this point.

Reason.

Our enemies are spirituall, and their assaults spirituall: must not then our armour needes bee spirituall? what other armour can stand vs in steede against such enemies, such assaults? as good haue a sheete of paper on our naked breasts to keepe of a Musket shot, as vs any other armour then spirituall, against the spirituall assaults of spirituall enemies.

Use 1.

Mans folly in fencing himselfe.

Heereby is discovered the egregious folly of many in fencing themselves against spirituall enemies. as

1. Of Coniurers, forcerers, and such like, who imagine that the diuel may be driuen away by charms, and they kept safe from him by spels, circles, &c.

Bellar. de cult. Sanct. lib. 3. cap. 7. vltimur aqua oleo, &c. ad fugandos daemones.

2. Of superstitious Papists, who thinke to drive the diuell awaie with holy water, holy oile, crosses, crucifixes, agnis Dei, &c.

21 Sam. 16. 16

3. Of fortish worldlings, who seeke to arme themselves against the spirituall assaults of Satan by outward meanes, as against grieve of mind and terror of conscience by a mulicke, company, gaming, &c. the truth is that by these meanes great aduantage many times is giuen to the Diuell: for thus he getteth a surer possession in them.

Not much vnlike to these are they, who thinke by physicke to purge away trouble of conscience: as soone may an ague bee purged awaie by drinking cold water. All these are very childish and ridiculous toies, meere scar-crows, which the Diuell laugheth at.

Use 2.

Learn to discern the right armour.

For our parts, seeing there is an *armour of God*, let vs bee wise in distinguishing betwixt this and all counterfeit armour; for this end obserue we diligently Gods

word

word which describeth it, and that so plainly as wee may easilie discern it: wee haue no warrant to vse any other: neither can wee safely trust to any other. Hauing therefore found which is the *armour of God*, seeke we it ^afrom above of the father of lights, from whom ^ait cometh downe, and ^cit shall be giuen. Hauing receiued it, giue wee the praise and glorie thereof to him that hath giuen it, and vse it according to his will, so may wee confidently trust vnto it.

The next point is the *sufficiencie* of this armour, termed *whole armour*. The ^cgreek word is a compound word, and signifieth both all manner of armour that is needefull, and also such compleate armour as couereth all the bodie, and leaueth no part naked or vnfenced: This is thus set downe both to commend vnto vs this armour, and also ^dto instruct vs how to vse it. In the first respect I obserue, that

The armour of God is a compleate armour, euerie waie sufficient: sufficient to defend vs in euerie part, and sufficient to keepe off and thrust backe euerie assault, and euerie dart of our spirituall enemies. For the first, if wee well note the particular peeces of this armour heereafter described, wee shall finde the Christian souldier armed from toppetoe: For the last, ^ethe Apostle saith of one peece, that by it *all* the fierie darts of the wicked may be quenched: if by one peece, then much more by euerie peece iointly together may *all* assaults bee repelled. Hence it is that the ^fscripture which prescribeth this armour *is able to make the man of God absolute*.

This armour being of God, it must needs be compleate or els question might be made of his power, as if hee

were not able to prouide sufficient armour, or of his prouidence, as if hee cared not to haue his souldiers well armed, or of his goodnesse, as if hee were not moued with the wounds and foiles of his seruants, which for want of good armour they must needes receiue: but Gods power, prouidence and goodnesse being without all defect, wee may conclude that this *armour of God* is compleat.

Obiect. 1.

a *Gen. 9. 11*

b *19. 33*

c *18. 4*

d *2 Sam. 11. 4*

e *Mat. 26. 70*

Neuer were any of the Saints so sufficiently armed: for the Diuell hath still found some part or other vnfenced, euen in the best; and thereby wounded them. Instance, ^a *Noah*, ^b *Lot*, ^c *Abraham*, ^d *Dauid*, ^e *Peter*, &c.

Ans. The fault was not in the insufficiencie of their armour, but in their negligent & careles vse thereof, as if a souldier which hath very good armour of prooffe, euery waie compleat, should either not at all, or verie loosely put on his head-peece, or brest-plate, or any other peece: and this is euident, because in such parts where some were wounded other were wel fenced. *Noah* and some other failed in the vse of their brest-plate of righteousness. *Peter* failed in houlding out his shield of faith. If the fault were in the armour, either in the weaknesse, or want of this or that peece, then would the Diuell without faile foile enerie Christian in one and the same part.

Vse 1.

Get this compleat armour

This sufficiencie of Gods armour ought to incite vs diligently and carefully to seeke after it. A Souldier which is to goe into a dangerous sight, if at least hee haue any care of his limmes and life, will not bee quiet till he hath got good and compleat armour of prooffe. How carefull was *Saul* well to furnish *Dauid* when hee was to enter combate with *Goliath*? rather then hee should

should want, **Saul* was readie to haue afforded him his, ^{a1 Sam. 17, 8}
own, if it had bene fit. Lo here is the cōpleat armour of
God, sufficient to keep vs safe: let vs first labor to get it.

Hauiug got it, let vs bee bold and confident in
this armour of God, because it is of prooffe, and com- ^{Ufe 3.}
pleat. It was this armour that made *Dauid* so confi- ^{Be confident}
dent against ^b *Goliath*, though hee had no outward ^{in it,} ar-
mour on him. They who are well armed, and yet ^{b 1 Sam. 17. 45}
faint hearted dishonour him that gaue them their ar-
mour, abuse the gift it selfe, and make themselues ridi-
culous to all that see or know them.

Hitherto haue wee handled the meanes appointed
for our safetie: now we are to declare how this armour
is to bee vsed. *Put on the whole armour.*

Heere are two § 1. That we *put on* armour,
points to be noted, § 2. That we *put on* ^{whole} *armour*.

This word *put on*, is a word of practise, by which
the Apostle followeth his former metaphor, taken
from Souldiers which are in the field: they doe not as
householders in time of peace, let their armour hang on
the walles without vse of it till it rust, but they make
vse of it by putting it on, wearing it, and putting it to
the prooffe; so

Christian ought to bee well furnished alwaies, and well doct. ^{c.}
prepared with the graces of Gods Spirit: they must ever ^{The graces of}
haue them in readinesse, at hand to vse them, and make ^{God to be im-}
proofe of them. ^{ployed,}

In this sence is this * phrase of *putting on* oft vsed; ^{c Rom. 11, 12}
and ^d applied to many particular graces, yea to **Christ* ^{d Col. 3. 12}
himselfe, whereby is implied, that wee should applie ^{1 The. 5. 8}
Christ vnto our selues, and so make vse of him, and of ^{c Rom. 13. 14}
all his actions and sufferings: yea also of all those gra-
ces.

ces, which hee conuertieth into vs. Other Metaphors are also vsed to set forth the same point: *stirre up* the gift of God which is in thee (saith the Apostle.) The Metaphor is taken from a fire, which is of little vse when it is covered ouer and smothered vp with ashes, but stirred and blowne vp, it is of great vse. Againe, our Lord vseth another metaphor to the same purpose, *A good man* (saith hee) *bringeth forth* good things. As a wise man that hath store of treasure will not let it lie rusting and cankering in his chest, (this is a note of a couetous miser, who were as good bee without treasure as haue abundance, for hee wanteth in his greatest abundance because hee vseth not that hee hath) but bringeth forth and imploietieth it for his own and others good: so doth a good man with the treasure of grace which God hath bestowed on him. Excellent metaphors to illustrate and vrge this point.

Reason.

All the benefit and good of a thing commeth from the vse of it: as armour rusting by the walls side, as fire smothered with ashes, as many cankering in chests, so are the graces of Gods spirit if they be not imploied: though in themselves they be neuer so excellent, yet to vs and others they are fruitlesse and vnprofitable, without a right vse of them. This *Dauid* no doubt well knew, and therefore *hid not Gods righteousness in his heart.*

Vse 1.

A deceit to thinke a man may haue armour, and yet none seene vpon him.

Far short cometh they of this Apostolicall direction, who vpon conceit that they haue as good armour as the best, please themselves therein, and yet shew forth no practise thereof: knowledge they haue, and well are they able to discourse of the kindes of graces, and of the differences betwixt current & counterfeit grace,

as also of the manie wiles of satan, and of the meanes to auoide them, and yet no prooffe doe they giue of the soundnesse of any grace in themselues. For example, many imagine that they haue verie good and sound faith, and yet liue altogether by sence: for while all things goe well, according to their desire, then they can beleue and depend vpon God: but when any crosse falleth vpon them, then their shield of faith is to seeke: euerie dart pierceth them to the very heart: other conceit they haue a good brest-plate of righteousness, and yet no practise of pietie, none of charitie, to bee obserued in them. They are like those of whom Saint James^a speaketh, that can say to such as are naked and destitute of daillie foode, *bee you armed and filled*, notwithstanding they giue them not those things which are needefull for the bodie.

Let vs for our parts make prooffe of the graces wee haue: what armour wee seeme to haue, let it bee seene on our backs. Thinke wee that wee haue the shield of faith? let vs liue by our faith,^b as the patriarchs did: or the brest-plate of righteousness? *let it couer vs as a robe*: let vs bee so conscionable in practising the seuerall duties thereof, that with the testimonie of a good conscience wee may say to God as *Nehemiah* did,^d *Remember mee, O my God, in goodnesse for all that I haue done for thy people*. Or the girdle of veritie? let vs so vprightly and sincerely behaue our selues, as wee may with comfort say with honest *Hezekiah*,^e *Lord remember how I haue walked before thee in truth*. Thus may the generall doctrine bee applied in all the particular branches of this Christian armour: which that wee may the rather doe, note what is further required: that the whole

^a Jam. 2. 16.

^b Use 2.
Make prooffe
of what thou
hast.
^b Heb 11
^c Job. 19. 14

^d Neh 5. 19

^e Jsa 38. 3.

ARMOUR

armour bee put on : for as this particle *whole* is annexed to armour, to commend vnto vs the sufficiencie of the armour of God, whereof wee haue heard before: so this compound word *whole armour*, is inferred vpon that action of *putting on*, to teach vs, that it is not sufficient to put on some parts and peeces thereof, but euerie part and peece, the whole armour must bee put on. From the true scope of the Apostles meaning, I gather that,

Dolt. 6.
 euery grace
 to be manifested.
a Eph. 4. 15
 expounded

The power of euerie sanctifying grace must bee manifested in the life of a Christian. This was it whereunto hee exhorted before saying, *Let vs in all things grow vp, &c.* There hee vseth a metaphor taken from the members of a naturall bodie, implying that spirituall graces are to the spirit, as fleshly members to a bodie; now if the bodie grow in some parts onely, and not in euery part proportionably (as if it should grow all in the head, and not answerably in the legges, or all in the shoulders and not at all in the thighs) it would bee but a monstrous bodie: or if it abound with noisome humors, which make it swell in some parts, those humors will be so far from preserving the bodie, that they will rather impair the health, and shorten the life of it. So if a Christian shall bee hot in faith, and cold in loue: or haue great knowledge, and shew little obedience: or bee full of deuotion, and empty of discretion, surely hee is a monstrous Christian: the want of some graces make the other to bee of no vse: Such professors are a shame and dishonour to others; they are full of noisome and distempered humors, which will destroy that shew of spirituall life which they seeme to haue. Fitly may they bee compared to *Nebuchadnezars* image, whose

b Dan. 2. 31
 &c.

whose head was of gold, but his feet of yron and clay: what was the end of that image? the feet thereof were smitten, and so all broken together. Such is like to bee the end of all monstrous Christians.

But is it possible that any one Christian should haue *Question.*
all sanctifying graces?

Yea verily, it is not onely possible, but also necessary that not onely any one, but euerie one be endued with euerie kinde of sanctifying grace, which appertaineth to the essentiall being of a Christian. For regeneration is as perfect in the kinde thereof, as our natural birth. *Answer.*

Men ordinarily are born with all the parts and members of a man: if not, they are either monsters, or at least imperfect: but in the spirituall birth, which is *from above*, euen *of God*, there is no imperfection of parts, there are no monsters: all that are borne of the spirit, haue all the essentiall parts of the spirit; and thus are all alike, though not in measure, yet in number of graces. For as the flesh hath corrupted euerie power of the soule and part of the bodie, so doth the spirit renew euerie power and part of both. The Apostle testifyeth of the Corinthians, that *in all things* they were made rich, and not destitute of any gift. *1 Cor. 1. 5, 7*

Forceable and weighty motiues there are to vrge this point, as *Reasons.*

1. God maketh nothing in vaine. Now then God hauing made this whole armour, whole armour must bee put on. If a carefull and wise Captaine should provide sufficient armour for all his souldiers, and some of them bee carelesse in putting on euery peece thereof, might hee not be offended with them, and that iustly?
much

much more should wee prouoke God by neglecting any thing which he in his good providence hath provided for vs.

2. Wee stand in great neede of euery peece of this armour: for vnlesse wee put on euery peece, wee lie open to our enemies, euen as if wee had put on neuer a peece: for they are verie subtil, they narrowly view vs on euerie side, and soone can espie if any part be naked. What if a Souldier haue an helmet and want a brest-plate, if a dart light vpon his brest, -and pierce to his heart, what good getteth hee by his head-peece? or if hee haue a brest-plate, and want a girdle to knit it close, or tassets and culthes to couer his belly? Thus if faith, or hope, or righteousness, or veritie, or any other part of the Christian armour bee wanting, the Diuell can thereby take his aduantage to destroy the soule: so as not onely duty to God, but safety of our selues may moue vs to put on the whole armour.

3. True triall of the truth of those graces which wee seeme to haue is made by the concurrence and meeting of all together. Single graces, that is, graces which stand alone, are counterfeited graces. Faith without righteousness is presumption: righteousness without truth is hypocrisie, and so in the rest. All come from the same fountaine: hee that hath not all, hath none at all.

Use 1.

Add grace to
grace.

as 1 Pet. 1. 5, 6,
et c.

How needfull is it that we follow the counsel of ²St. Peter, which is, to giue all diligence to ioine one gracie vnto another, to knowledge faith, to faith hope, to hope righteousness, to righteousness truth, to truth patience, and so in the rest. Thus will it not repent the Lord to haue provided whole armour for vs, when we shall

shall vse all. Thus shall wee giue no aduantage to our spirituall enemies; thus shall wee haue euident proofe of the spirits aboade in vs, and bee assured that indeede we are borne anew.

The two generall parts of the Apostles direction haue hetherto been distinctly handled: now let vs consider them iointly both together. The first part is that we be *strong in the Lord*. The second that we vse those meanes which God hath appointed for our safety. Whence obserue, that

Gods assistance and mans endeauour concurre together: Dost. 7.
they may not be seuered. Without Gods mighty power man can doe nothing: vnlesse man put on the whole armour of God, God will doe nothing. This the Church knew right well, and therefore *both* praie the vnto God to bee inabled by him (*draw me*) and also promisseth to doe her vttermoſt endeauour, and follow his direction (*wee will runne after thee*)

Gods assistance and mans endeauour are ioyned together.
* Cant. 1. 3

The like wee reade of *David*: but most clearely is this point laid downe by *Christ*, who hauing said, *No man can come to me except the Father draw him* (whereby hee sheweth that God must enable man to come to him) addeth, *every man that hath learned of the Father cometh to mee*, (whereby hee sheweth, that man enabled of God addeth his owne endeauour.)

* Psal. 119. 32
* Job. 6. 44. 45

Why Gods powerfull worke is necessarie, hath been shewed before on *verse 10*. namely, because of our own vtter inability to doe any thing of our selues. *Before* God quicken vs wee are dead in sinnies, no more able to doe any spirituall function, then a dead corpe to doe any naturall function: yea, after wee are quickned, we are *still* supported by Gods grace, which worketh

Reasons.
* Eph. 2. 9

* 1 Cor. 15. 20

keth in vs: yet being quickned wee must doe our endeavour, because of that order which the Lord hath in wisdome appointed to bring vs to glorie.

For this end doth *God worke in vs both to will, and to doe*, that wee should *worke out our owne saluation*, Phil. 2.

12, 13. * God worketh not vpon vs as vpon stocks, or stones, but giueth to vs life and abilitie, as when hee raised the widdowes son, the Rulers daughter, and *Lazarus*, he put life into them, and inabled them to moue, rise vp, walke, eate, and doe other functions of the liuing.

By this is discovered the error of proud presumptuous Papists on the one side, and of secure carelesse Libertines on the other: The Papists to establish their owne power and strength hold and teach, that after the first motion and stirring of the heart, which they acknowledge to be of God onely, * a man absolutelie by his free will may doe well if hee will. But Christ saith of the branches which were in the vine, whose hearts were stirred vp, *without mee yee can doe nothing*.

The care which the Apostle hath to direct them vnto the fountain of strength, *the Lord*, even then when especially he vrgeth them to arme themselves, argueth that without continuall strength supplied vnto them from the Lord, they are not able to stand of themselves against the assaults of their enemies.

Libertines fall into another extreame, they, to pamper their flesh, and pursue their carnall delights, so referre all to the worke and power of God, that they are altogether carelesse in vsing any meanes themselves, vpon conceit that God is able of himselfe to saue them, & that when God pleaseth he wil saue them, do they in
the

* Non sicut in
lapideis in-
sensatis, &c.
Deus saltem
nostram opera-
tur. Aug. cont.
Pel. de pec.
rem. l. 3. c. 5.

Use 1.
Papists attri-
bute too
much to mans
will.

a Bellar. de
grat. l. 1. c. 29,
potest homo ab-
solute per libe-
rum arbitrium
beneficere si
velit.
b Iohn 15.5

Libertines
too carelesse
in doing
what they
ought.

the meane time what they list. But fondly they argue from Gods power who neglect the meanes which God hath appointed and reuealed, wherein and whereby he will manifest his power.

His reuealed will is the ground of our faith & obedience: if wee follow the direction of it, then may wee safely trust vnto the power of God, other wise in attributing all to the grace of God, we abuse it, and ^a *turne it into wantonnesse*. Were it not necessarie for vs to doe what God enableth vs to doe, as well as trust to the power of Gods might, the Apostle needed not haue bene thus carefull in stirring vs vp to arme our selues. ^a *Dist. 29. 29*

As we presume not in trusting to our own strength, lest wee prouoke God to resist vs, so neither tempt we God in neglect of the meanes which hee hath appointed, lest wee cause God to forsake vs: but as we looke for help and strength from God, so must wee bee carefull in well vsing all those meanes which God hath ordained for our help and safety. To this purpose tend all the exhortations in the Scripture, whereby any dutie is required at our hands. Note the complaint of our Lord against *Ierusalem*; ^a *How often would I haue gathered thy children together and ye would not?* Be wee not like to them, lest wee bee reiected as they were: Know wee this for certaine, that God will not with cart-ropes by force and violence, against our wills draw vs to Heauen. ^b *Iude verse 4.*

To this end doth God take out of vs that stony and inflexible heart which is in vs by nature, and giueth vs an heart of flesh which is flexible, that it being made pliable by Gods spirit, should apply it selfe to Gods worke, *Psal. 119. 112.* The truth is, that many Christians

^c *Mat. 23. 37*
Totum ex vobis non tamen quasi dormientes, non quasi vobis non conuenit, &c. sine voluntate tua non erit in te iustitia Dei &c. qui facit te singule, non te iustificat sine te, &c.
Aug. de verb. Apo. serm. 15.

stians are wonderfully wounded and soiled by the enemy, because of their owne idlenesse and securitie, in that they are backward in putting forth themselves, and negligent in indeauouring to doe what God imbleth them to doe.

Loe heere is compleat armour of God prouided for our defence and safety, be we carefull in putting it on and well vsing it.

Thus much for the meanes to be vsed: the end why this meanes is to bee vsed followeth in these words: *that yee may bee able to stand, &c.* In setting downe this end hee declareth the benefit of the forenamed armour, which is an *abilitie to stand*, amplified by the enemy against whom wee stand, *the Diuell*, and his subtilty in this word *wyles*.

The Apostle still followeth and continueth his metaphor taken from Souldiers, who being euerie way well fenced and prepared against their enemies, stand stoutly against them, neither fall downe. flie away, nor giue ground. Wherefore this word *stand*, is a word of safety and freedome from danger, yea, of victorie and conquest, implying, that they which are well prepared with the armour of God, so long as they well vse it, can neither be slaine, nor taken captiues, nor beaten downe, nor made to flie, nor yet soiled or put back, and forced to giue ground, but stand fast and safe vpon their ground, yea stand last in the field when their enemies are driuen away, and so remaine Conquerours, as wee shall^a after heare. And this is all the conquest which in this world wee can looke for, to keepe our selues safe, that wee be not conquered or soiled, and that wee giue no aduantage to our enemies. As for the vtter subduing

subduing of the Diuell and his host, that belongeth to Christ our Captaine and Champion.

This safe *standing* being laid downe as the end why this armour of God is giuen, and declaring the benefit which followeth vpon the well vsing of the armour, these two Doctrines naturally flow from thence,

1 *There is no hope, no possibility of remaining safe without spirituall armour.* Doct. 8.

2 *They who well put on the armour of God, and vse it as they ought, are safe, and so may be secure.* Doct. 9.

For the first, that which the Prophet saith of one peece of this armour, the shield of faith, I may well apply to the whole armour, if yee haue it not on you, surely yee shall not be established, ye cannot stand.

No safety
without ar-
mour.

2 1sa. 7. 9

Without this armour wee are naked, and lie open to euerie dart and shot of our spirituall enemies: and are no more able to free our selues from the power of the Diuell, then a poore silly Lamb or Kid from a roaring Lion or rauenous Beare. If being vnfenced, wee stand safe, it must be either by reason of the goodnesse of the Diuell, that hee pittieeth vs, and cannot finde in his heart to take any aduantage against vs, or of his carelesnesse and blindnesse that he prieth not about vs, or obserueth when, and where wee are fenced or naked; or of his weakenesse, that he is not able to pierce and wound vs, though wee be naked: but such is his malice, his subtilty, and sedulitie; such also his power (as wee shall after heare) that none can imagine there should bee any such goodnesse, carelesnesse, blindnesse, or weakenesse in him.

Reason 1.

Besides, by neglecting to vse this armour provided of God, wee prouoke God to cast vs into the pow-

Reason 2.

21 King. 22.
20, 21, &c.

er of our enemies, and to giue them power ouer vs^a as hee dealt with *Ahab*.

Vse 1.
Many ouer-
bold.

How egregiously doe they deceiue themselves, who conceiue that though they haue no part or peece of this armour of God, they can bee as safe and sure, and may bee as secure as they who haue the whole armour on them, much like to the seuen sonnes of *Scor*, who ouerboldly ventured to adiure an euill spirit (*Acts* 19. 14, 15, 16) but what was the issue? being vnarmed they could not stand, they were overcome and forced to flie.

Many thinke there needeth no such care about faith, righteousness, sinceritie, ~~and~~ as some doe take:

Obiect.

For ought they see they are most assaulted and most foiled, who are most bulie and diligent in putting on this armour and fitting it to them.

Answer.

To grant that they which put on this whole armour of God are most assaulted, because the Diuell without any great assaulting preuaileth against such as haue it not on; I vtterly deny that they are most foiled: for they who are without it are cleane vanquished, and in the power of the Diuell, which the other neuer shall be.

Obiect. 2.

Yea but say they, wee finde and feele no such matter, we are very quiet, no way molested.

Answer.

I easilie belecue it: but what is the reason? because the Diuell hath them in his power, hee needeth not eagerly pursue them.

Siml.

Miserable is that rest and quiet which they haue: euen like to that which the poore Kid hath, when it is brought into the Lions denne, or the mouse when it is in the Cats mouth: the Cat can play with the mouse when

when shee hath once caught it: and the Lion can let the Kid lie quiet in his den while he rangeth & roareth after that pray which is out of his clutches. But what securitie of life haue these that are so taken? their securitie is, that they are sure to bee gnawed to peeces and deuoured. This is the case of those vvhich being destitute of the armour of God, yet thinke themselues quiet and vvell. They are fast bound with the chaines of sinne, and wholly in the Diuels power, vvhich he ceaseth to molest them for a vvhile, but rather dallieth with them, while hee eagerlie pursues such as haue on this armour, and are out of his power, and stand manfully against him. Against these hee casteth all the darts hee can, but all in vaine, as the next Doctrine sheweth, for

They who well put on the armour of God, and vse it as they ought, are safe and sure, and may bee secure. Saint Peter exhorting Christians to seeke after such graces as may bee comprised vnder this armour, expressly saith; *If ye doe these things ye shall neuer fall.* Saint Iohn saith of one peece of this armour, namely faith, that *it is the victorie which overcommeth the world.* What then may be said of this vvhole armour, of euery peece of it together? Saint Paul goeth yet further, and saith of himselfe, and of other Christians like himselfe, vvhich haue put on this armour, *Wee are more then Conquerors.* Doct. 9. They are safe who well vse the armour of God. 1 Pet. 1. 10 1 Iohn 5. 4 Rom 8. 37

The points which haue beene before deliuered, that this is compleat armour, the compleat and vvhole armour of God, doe sufficiently confirme this point. Reasons.

A strong motiue this is to perswade vs to *put on the whole armour of God.* This is the maine end vvhich the Use. Be perswaded to vse this armour.

Apostle aimeth at in laying downe this end, to shew that as this is armour of prooffe in it selfe, so it vvil sufficiently defend vs, and keepe vs harmelesse. If at any time wee bee foiled, the fault is our owne, wee can blame none but our selues, because the Lord giueth such meanes vvheryby *wee may bee able to stand*. Is it a benefite to stand fast and safe? is it a matter to be desired to bee kept free from spirituall wounds and hurts, yea from eternall bondage and slauerie vnder sinne, Satan, and other mortall enemies of our soules? and from euerlasting torment and torture that followeth thereupon? (how blinde are they vvhich see it not! how foolish are they vvhich regard it not!) If this (I say) be a benefite, then take notice of the meanes vvheryby vve may bee inabled to stand fast in that liberty which Christ hath purchased for vs, and made free from the forenamed slauerie: and vvithall make conscience, and giue all diligence to vse the meanes aright. It is a point of notorious folly to bee desirous of a thing, and carelesse in doing that vvheryby our desire may be accomplished. Yea, it is a cunning wile of the Diuell in good things to make men seperate the meanes from the end, but in euill the end from the meanes; as to make men desire and looke for the good and happy end of righteousnesse, and yet bee backward in vvalking in that vvaie that leadeth thereto: and contrariwise, eagerly and swiftly to runne in the vvaie of sinne, and yet not feare the vvages of sin, and the issue of that course. In the first kinde *Balaam* vvvas deceiued. In the second *Enah* vvvas deluded. *Balaam* desired to die the death of the righteous; but carelesse hee vvvas in leading such a life as brought forth such

such a death. * *Eau* was perswaded she should not die, ^{a Gen. 3. 4.} and yet feared not to eate of that fruit, ^{b Gen. 3. 17} against which death was denounced. Let the fearefull end of both these make vs wise against these wiles. Worldly men are wise enough herein, if they obserue a good benefit to bee had, they will seeke how it may bee obtained, and doe with all diligence that whereby it may bee obtained. This maketh them to passe ouer Sea and Land to get such commodities as their owne Land affourde not: this maketh them when they feare enemies, to haue all warre-like prouision readie; oft to muster their men, to keepe continuall watch and ward at their chiefe port-townes, with the like. * Now this end heere laid downe, being a matter of so great consequence (for if wee *stand not fast* but suffer our selues to bee foiled and overcome, no lesse damage and danger followeth thereon, then losse of eternall happinesse on the one side, and vtter destruction on the other.) Why should wee bee more foolish in spirituall matters, then worldlings are in temporall? they indeed are more senceible of temporall things, whether good, or euill. Let vs therefore in spirituall matters giue the better heede to the direction of Gods word: that *faith* may make vs as wise, as *sence* maketh them.

To stand.

The necessitie and benefit of this armour will be better manifested, if wee shall duely weigh *who* is our enemy, and *what* his assaults be?

The enemy, against whom we are made able by the whole *Dick. 10.* armour of God to stand, is the Diuell. Thus is he called our enemy. The Diuell our enemy. ^{c 1 Pet. 5. 8.} ^{d Mat. 13. 39} ^{e Mat. 4. 3} ^{f John 8. 44.} *aduersarie*, ^a *enemie*, ^b *tempter*, ^c *murderer*, &c. Much might bee spoken of the creation, nature, fall, and many other points of the Diuell: but I will content my

selfe with such points as may most serue for our present purpose, which is to shew how fearefull and terrible an enimie he is.

What Diuels
were by crea-
tion.

For the better vnderstanding whereof, know, that the Diuells by creation were good Angels, as powerfull, wise, quick, speedie, inuisible, immortall, &c. as any other Angels: equall in every respect, but inferiour in no respect to the very best Angels.

What they
lost by their
fall.

When they fell they lost not their naturall substance, and essentiall properties thereof, no more then man lost his when he fell: for as man remained to be not onely flesh and blood, but also a liuing, yea and a reasonable creature after his fall, so the Diuell remaineth to bee a spirit, inuisible, immortall, quick, speedy, &c. as before: onely the qualitie of his nature and properties is altered from good to euill: as powerfull as hee was before to good, so powerfull is hee now to euill; as wise before to good, so subtile now to euill; inuisible & quick he is, wonderfull close and speedie in working mischief, hee was not more desirous of good before his fall, then since he is mischieuous, and euen set vpon euill.

What makes
them terrible.

There are foure especiall things which make the Diuell very fearefull;

1. His power. 2. his malice, 3. his subtiltie. 4. his sedulitie and speede.

a 1 Sam. 17. 21
b 1 Sam. 20. 22
c 1 Sam. 15. 31
d 1 Sa. 7. 26

Who feareth not a powerfull enimie? This made *Goliath* seeme so terrible. If an enimie bee malicious, euen for his malice hee is feared as *Doeg*: or if hee bee crafty and subtile, for which *Achitophel* was feared: yea also the enemies of *Israel* were accounted fearefull in regard of their swiftnesse; *that they came hastily*

hastely with speede. How terrible will all these make an enemy when they all meete together? It may bee thought that if an enemy bee malicious, and wanteth power, hee may consume himselfe with malice, and doe little hurt to others: or if hee bee powerfull and malicious, but want wit, craft and subtilty, hee may like an vnbrideled horse-run on headlong in his powerfull malice to his own ruine and destruction: or though to his power and malice subtilty be also added, yet if hee bee slow and carelesse, hee is the lesse feared, in hope that hee may bee prevented in all his enterprises. But where malice is strengthened by might, might whetted on by malice, both malice and power guided by craft, craft and all stirred vp by diligence, sedulitie, and speed, who can stand against such an enemy?

Now all these doe in a very high degree concur in the Diuell, as ^{a 1 Pet. 5.2.} Saint Peter doth notably set them expounded, downe in this description of the Diuell, *aduersarie the Diuell like a roaring Lion walketh about, seeking whom to deuoure.* His name *Diuell*, and that which hee seeketh for, to *deuoure*, sheweth his malice. The beast whereunto hee is resembled, *Lion*, sheweth his power and craft, and the attribute *roaring* addeth terror therevnto: lastly, his *walking vp and downe* sheweth his sedulitie. Of his power, malice, and sedulitie, I shall haue occasion more distinctly to speake on the 12. *verse.*

His subtilty is heere particularly expressed vnder this word *wyles*. The greeke word signifieth artificiall, crafty, cunning conueiances of matters, windings vp and downe, and turning enery waie to get the greatest advantage. Firly is this word vsed by the Apostle,

Satan subtil-
tie,
and cunning.
in the malice of his
deuill,
Crysell.

posse, for his temptations and assaults are very cunning, full of much deceit, of many windings, which make him so mightily preuaile against the greatest sort of the world; euen against all that are not strong in the Lord, and wise in well vsing the whole armour of God.

The titles which in Scripture are given to the Diuell, doe evidently imply his great craft. He is termed a *Dragon*, and a *Serpent*, which of all other beasts are counted the craftiest, and wisest: yea to shew that he hath had long time of experience to make him the more subtil and crafty: hee is called an *old Serpent*, a *great red Dragon*. There are names in greece which wee ordinarily translate *Diuell*, that yet further signifie his great subtiltie, for they note out his great knowledge and long experienced skill.

As his names are, so is his practise, full of manie windings, full of much craft. It is an infinite taske, a matter of impossibilitie to discouer all his cunning stratagemmes and subtil deuises. Hee hath old tricks, which long hee hath vsed, because by long continued experience, hee hath found that silly men are soone deceived with them, and that the harme of some can not warne others: and yet doth he daily inuent new vpon new, euer shifting from one to another: if one will not serue, he hath another presently in a readines. For diuerse persons, diuers conditions, and dispositions, hee hath diuerse temptations. Sometimes hee plaith the part of a roaring rauinous Lion: sometimes of a crafty sawning Fox: sometimes appearing in his owne shape, sometimes changing himselfe into an angell of light, doing any thing for his advantage. Because the

Apostle

a Gen. 3. 1
Mat. 10. 16

b Zech. 13. 3,
9.
d alpeu d alpeu
quasi d alpeu
guernu, peritum
Plat. in Crat.

Apostle holdeth himselfe close to the metaphor taken from warre, I will also follow it, and vnder it discover some fewe particular stratagems, leauing it to the particular meditation of others to finde out other.

1 He can well tell how to marshall and set his army in array; hee well knoweth how to order his temptations: For first hee vseth to make the on-set with light skirmishes, and to beginne with small temptations; and then by degrees to follow with greater and mightier forces. Thus came hee to ^a *Eue*; first onely hee made a question whether God had forbidden them any of the trees: and then by degrees hee came ^b directly to contradict the expresse word of God: So when hee tempted Christ, ^c hee began with a doubt whether Christ were the sonne of God or no; and lastly tempted him to monstrous idolatrie. ^a *Gen. 3. 1* ^b *Gen. 3. 4* ^c *Mat. 4. 3. 9*

Thus hee maketh men carelesse at the first, and his temptation lightly to bee regarded, till hee haue gotten some aduantage; which when hee hath gotten hee will follow with all the might and maine that possibly hee can.

2 If thus hee preuaile not, but at first hee bee put backe, hee can change his rancks and weapons: he can alter his temptations and beginne with fierce and violent assaults. Thus hee set on ^d *Job*. If hee cannot seduce men by mouing them to make light account of sinne, hee will perswade them that every sinne is most heighnous, that their finnes are vn pardonable. If hee cannot make them superstitious, hee will strue to make them profane: and thus helpe one temptation with another. ^d *Job. 1. 13* ^e *Job. 2. 17.*

3 If hee obserue the forces of the Lords Souldiers

a 1 Cor. 1. 11

b ibid 7. 30

to be strong and well ordered and fortified, then his indauout will bee pollitickly to allure some out of their ranks; and so make a breach; it seemeth that thus hee preuailed much, and got great aduantage in the Church of *Corinth*. For thus hee bred ^aschismes and contentions among them. Whereupon the Apostle exhorteth ^b*every man to abide in the same vocaⁿ where in hee was called*. Thus in these our daies hath hee caused much trouble in Gods Churches by the inordinate walking of many persons; who leaving their owne places haue caused diuisions, sects, and seperations from the Church.

c 1 K. 17. 33-31

d Mat. 4.

e Mat 16 73

f 27. 46

g Luc. 22. 31

4. If hee obserue some prouident Captaine, watchfull over the Lords armies, and carefull to keepe his souldiers in good order, animating and incouraging them, then will the Diuell vse the ^cKing of *Arams* stratagem: all his forces shall be bent against that captaine. Thus he fiercely set vpon our chiefe Captaine ^din the wilderness, & throughout the whole course of his life; but especially ^ein the garden, and ^fon the Crosse. Thus did hee desire to ^gwinow the Apostles: Thus doth hee sorely tempt Magistrates, Ministers, and such as haue charge ouer others.

h 1 Tim. 3. 6

5. If hee preuaile not against them, rather then faile, hee will set vpon the very weakest. Thus dealt hee by the ministry of heretiques, who ^b*led captiue simple women*. And thus in our daies dealeth he by the ministry of Papists, Anabaptists, Separatists, and all other sectaries.

6. If by none of these meanes hee can accomplish his plots as hee desireth face to face, or force against force, then will hee lay some secret ambushments or other

other to set on the Lords souldiers vnawares behinde their back, like to that stratagem of ^a *Ioshuab*, and of ^a *Iof. 8.4* the Israelites: as when hee suffers Christians to goe ^b *Jude, 10. 29* on in doing the worke of the Lord, and performing such duties as belong vnto them, but will come behinde, and cast into their hearts some conceits of merit and pride. Thus hee gaue ^c *Paul* a back-blow. Thus hee ^c *2 Cor. 12. 7* overcommeth the Papists, & many ignorant persons among vs. Sometimes also hee will cast lustfull and worldly thoughts and cares into them, and so ^d *Mat. 13. 22* choake all.

7. If the Lords souldiers be so circumspect, as neither by force nor fraud hee can preuaile, hee will not sticke to change his flag: and seeme to fight vnder the Lords banner, as ^e *Tobiab*, *Sanballat*, and other deadly ^e *Ez. 4. 2* enemies of the Iewes indeauoured to doe. In this respect the Apostle saith that ^f *Satan transformeth himselfe* ^f *2 Cor. 11. 13,* *into an Angell of light, and his Ministers into the Apostles* ^{14. 15} *of Christ*. Thus oftentimes hee preuaileth with such as are of tender consciences to make many needlesse scruples, by accounting such things to bee sinne, which Gods word neuer made sinne, and by thinking many things to bee necessarie duties, which belong not at all vnto them.

Thus haue wee a taste of some of his wyles, I will not farther range forth into this spacious field, lest I be too tedious.

Hauing such an enemy as the Diuell is, had wee not neede to be strong in the Lord, and in the power of his might? this enemy hauing so manie wyles, had we not neede be alwaies prepared with the whole armour of ^{Use.} ^{See Doct. 3 of} ^{verse 10.} God

God? assuredly if wee bee not strong in the power of Gods might, there is no standing against the Diuell. If at any time wee be without the whole armour of God, doubtlesse wee shall soone be ouertaken with some of his wyles.

Use 2.

How doth this which hath been said of the Diuell and his wyles, commend vnto vs the prouident care of God ouer vs, who keepeth vs safe from such an enemy, and from such wyles? and how doth it set forth the excellencie of the forenamed *whole armour of God*? very excellent must needs that armour bee which is able to keepe vs safe from so potent and malicious an enemy, who hath so many wyles to deceiue vs. This sheweth it to bee very compleate and euery way sufficient, for while wee haue it on, well fitted to vs, all the craft of the Diuell cannot finde a naked place where to wound vs, his strength is not able to pierce it; no though his craft and strength bee both whetted on with malice. Is there not now great reason wee should put it on, and alwaies keepe it on? that wee neither wake, nor sleepe, be alone, or in companie without it?

Use 3.

Labour to haue our eyes inlightned (that we may discerie those wyles of the Diuell) and to be filled with spirituall prudence and wisdom, that wee escape these snares. Let vs preserue in vs an holy ieaousie ouer our selues, and suspicion of the Diuell and his wyles, fearing lest hee should finde vs somewhere vnarmed, and sometime vnprepared (for otherwise wee are safe.)

Gods word is able to affoord vnto vs wisdom enough to auoide his wyles. For ^a *David* thereby was made wiser then his enemies. Let vs therein exercise our selues

selues, and withall pray with ^a *Dauid*, that God would ^a *Sam. 15. 31*
 turne the wyles and counsels of the Diuell into foo-
 lishnesse: For ^b *God catcheth the wise in their owne* ^b *1 Cor. 3. 19*
craftinesse.

Ephes. 6. 12. *For we wrestle not against flesh and blood, but against principallities, against powers, against worldly gouernours, Princes of the darknesse of this world, against spiritual wickednesse in heauenly things.*



IN this verse is laid downe the motiue which the Apostle vseth to vrge the fore-named direction. It may haue a double reference. First, generall to the former exhortation, *Be strong &c.* yea, and *put on the whole armour, &c.* because wee haue such enemies as are heere described. Secondly, particular to the last clause of the former verse, where hee shewed that wee were to stand against the Diuell, so it serues as an amplification of them: for if the question bee asked, what is the Diuell that wee should be so prepared against him? these words set him forth; *not flesh and blood, but principallities &c.* The first particle ^a *for*, being a causall particle, which intimateth a reason, implieth the first reference: the im-
 mediate

mediate connexion of this verse vpon the last clause of the former verse implieth the second. Both may well stand together: for both import one and the same thing: namely, that because wee haue so dreadfull & deadly enemies, wee ought to be well prepared against them.

From the inference then of this verse, and from the force of the Apostles argument, I collect, that

Dof. 1.

The more danger wee are in, the more watchfull wee must bee.

a Mat. 26. 38,

40, 41

b 1 Pet. 1. 8

c 1os. 9. 12, &c

d 10. 1, 2, &c.

The greater danger we are subiect vnto, the more watchfull and carefull wee must bee for our safety. When Christ obserued what a soare agony he was to enter into, hee did not onely watch and pray himselfe, but called vpon his Disciples to *watch* and *pray*: and because they did not, he rebuked them for their sluggishnesse. Saint *Peter* vrgeth this duty of watchfulnesse vpon a like reason; namely because we haue so fearefull an enemy. *c* Outward temporall dangers make naturall men watchfull and carefull for their temporall estates and liues, as the hystories of all times and ages shew. Seeing then that spirituall dangers are much more fearefull, ought wee not to bee much more carefull?

Reason.

If wee bee, we doe not onely shew that wee haue regard of our soules, and seeke the good of them, but also wee shall procure much good vnto them, and preuent and keepe away much mischief from them.

Use.

What false consequences doe most make of that spirituall danger, whereunto they vnderstand that they are subiect by reason of their spirituall enemies? euen cleane contrary to this inference of the Apostle, and the wisdom thereby taught vs; and that in two extreames: one of presumption, the other of dispaire: for some, when they heare of such enemies as are heere described,

described; they doe too vainely, carelesly, and proudly contemne them, like * *Gaal*: other too meanelly, ^{a Iudg 9.28} basely, and slavishly dreade them, like * *Ahaz*. ^{b 1/a.7.a}

The former extreame, which is presumption, ariseth ^{1. Presume} partly from too great a *conceit of our selves*, and of our ^{not} owne strength, and partly from too *light credence* and beleefe of that which is recorded of the Diuell.

That selfe-conceit maketh vs fondly imagine that wee are well able to resist all temptations of the Diuell or any of his instruments: whereupon many are ready to say (when they are exhorted to take heede of the Diuell, and of his strong temptations) *I dese the Diuell and all his wicked crue, hee can doe no hurt to mee: I can (I thanke God) easily auoide his temptations: the gates of hell cannot preuaile against mee*, and yet proud silly fooles, they are ouertaken and overcome with euery sleight temptation.

* *Peter* (though otherwise a man of good gifts) was ^{c Luk 22.33, 56, 57} somewhat too conceited of himselfe, and too much inclined to this extreame, and yet when hee was to stand to it, a silly wench daunted him.

Light credence maketh vs thinke the Diuell cannot be so terrible as he is set forth to be; but that the things which are written and said of him and his wyles, are but as scar-crows and bugbeares to make men afraid, like to old tales of *the walking of spirits, of fairies, hobgoblins, &c.* This incredulitie much hindereth the power of such exhortations, directions, admonitions, rebukes, &c. which are giuen vs for our good. Both *Peter* and the other Disciples were somewhat tainted heerewith: for when * *Christ* tould them all, that all of them should be offended by him, and that *Peter* in particular should ^{d Mat. 26.31, 56.} de- ^{1oh. 13.36, 38}

deny him, none of them would beleue it: *Peter saith, Though all should, yet hee would neuer: and againe, though he should die, yet would hee not deny Christ: and so said all the Disciples.*

Dispaire
not.

The latter extreame which is *Dispaire*, ariseth partly from *too deepe an apprehension* of the power of the Diuell (as if his power were infinite, and hee were able to doe whatsoeuer his malice lead him vnto, and so could doe what hee would: or vnlimited, God letting the ruines loose vnto him, and holding him in no further then hee list himselfe, and so hee might doe what hee could, like an vntamed horse that is not curbed and bridled in) and partly from *too light an esteeme* of that power which is to be had in God, and of the great helpe and benefit which the whole armour of God affourdeth, as if God were not able to make vs strong inough, nor that whole armour sufficient to keepe vs safe.

These two causes of dispaire made the *Israelites* often times vtter most desperate speeches against God: for when ^a they heard that in *Canaan* (the Land which was giuen them for inheritance) *the people were strong, that there were men of great stature, euen Gyants therein, that the Citties were walled, and exceeding great,* they desperately expostulated with the Lord, why hee brought them into that Land to fall by the sword, and in dispaire of euer possessing *Canaan* would needs returne againe into *Egypt*: and another time they plainly made doubt of Gods power, saying, ^b Can God prepare a table in the wildernesse? can hee giue bread? as these *Israelites* murmured against God, and made question of his power and truth in performing his promises, in regard

^a Num. 13. 29.

33. 34.

Ex. 14. 3. A. & c.

^a Psal. 78. 19.

30

gard of their temporall enemies, whom they iudged to be too strong for them : so doe many in regard of their spirituall enemies. Thus wee see how proane wee are to peruert those things to our destruction, which the Lord hath set forth for our instruction. Heere the Apostle laieth down both the meanes for our defence; and also the danger to which we are subiect, that we should be the more carefull in arming our selues : wee either presumptuously desie our enemies, and care not to vse any meanes of safeguard, or else are too time-rouly daunted with our enemies, and think the Lords defence can doe vs no good.

Wherefore that in hearing the great danger wherein wee are by reason of our enemies heere described, wee take not occasion thereby to fall into any of these extremes, but rather the more carefully auoid them, and keepe in the middle waie, which is so much the more earnestly to flie vnto the power of Gods might, and so much the more carefully to keepe fast on the whole armour of God, I thought good before hand to deliuer this instruction, which naturally ariseth from the force of the Apostles reason.

Now comewe more distinctly to handle the words themselves.

In this verse is a *Description of a Christians combate.* Verse 12.

The parts are two. In the first is noted the *kinde* of combate, *wrestle.* Summe.

In the second are set forth the *combatants*, or the *persons* which on either side maintaine the combate. These are on the one side *Defendants*; on the other side *Assaulters*, which are largely described; and that

both negatiuely, *not flesh & blood*, and affirmatiuely but *principallities, &c.*

The first point in order to be handled, is the kinde of combate, implied vnder this word *wrestle*. In the originall it is thus set downe word for word *a there is a wrestling*. We may not thinke that hereby is meant a matter of sport, as our English word *wrestling* may seem to imply: for though the *b* greeke word as well as the english be sometimes attributed to a strife of sport, yet is it also vsed for a serious and fierce fight and combate. The greeke word according to the proper *c* notation of it, signifieth such a strife as maketh the bodie of him that striueth to shake againe.

It implieth then that the combate heere spoken of, is not a light skirmish, with enemies aloofe off, but a grapling with them hand to hand; and in that respect the more fierce & dangerous. If they were far off from vs, and aloofe should shoote, or throw their weapons against vs, wee might thinke to espie their darts before they fall on vs; or that they might misse of their aime: But the combate being as it were a grapling hand to hand, all such hopes are taken awaie: for they are neere vs to espie where to annoy vs, and so may assault vs the more fiercely.

Our spiritnall warre is a soare, fierce and dangerous war.

It is a kinde of combate which will trie our prowesse & courage, whereby prooffe will soone bee made whether our armour be armour of prooffe or not, or whether we haue put on this whole armour. *d* The truth of this was manifested in Christ our head, whom the Diuell hurried from wildernesse to pinacle, from pinacle to moun-

taine:

a *est* *in* *uoluntate*

b *uoluntate*

c *uoluntate* *dicitur*
quia corpus
uoluntate, *i. qua-*
ritur.

Doff. 2.

The Christi-
ans warre a
fierce warre.
d *Mat 4-4.*
e *vs.*

raine: what the Diuell did to Christ outwardly, and visibly, hee vseth to doe to others inwardly and secretly. The estate and condition of Christ while hee liued on earth, is a liuely representation of the estate and condition of his Church in this world. ^a *Peter* felt such a wrestling, so did ^b *Paul*, so doe all that slauishly yeeld not themselues to the power of the Diuell. ^a *Luk* 22.31
^b *1 Cor* 12.7

Thus God ordereth our estate, 1. the more to manifest and magnifie the power of his might, and the sufficiency of his armour. For the soarer the fight is, and the more dangerous, the greater doth that strength appeare to be, & the more excellent the meanes whereby we are supported. *Reasons*
^c *1 Cor* 12.9

2 To make vs with greater and stronger confidence to depend and relie vpon him, as ^d *David*, and ^e *Iehosaphat*. ^d *1 Sam* 30.6
^e *2 Chr* 20.13

3 To vse the means appointed more carefully, as the Iewes who while they were working, were prepared against their enemies. *Neh* 4.16,17

This may serue as a meanes to make triall of our estate: if all bee quiet within vs, that there be no wrestling, no fighting, or if any, now and then a light skirmish, it is to bee feared that our enemies haue gotten possession of vs, & we slauishly haue yeelded to them, and so made a couenant with them. Fierce combats doe giue vs more assurance that the Lord is still our God, and wee his souldiers, then light or no assaults: for if the Diuell bee our Lord, hee can let vs bee quiet; but if our enemy, assuredly we shall feelee his hand. ^f *Vse* 1.
Tryall.
^g *1 Sa* 28.15

This sheweth the reason why so manie faint and are foiled: for it were no great matter to indure light and easie combats: but when wee come to bee shaken indeed, ^h *Vse* 2.
The cause of fainting.

* Job 1.3

deede, then to stand fast is a token of extraordinary courage: this was it which proued the * patience and courage of Job.

Use 3.
Prepare for
great conflicts
a Heb. 10. 32,

36
b & 11.4

Thinke not that wee haue done enough, when wee haue passed ouer some light trials, but prepare for greater; we must come to a *wrestling*. Marke what the Apostle saith of them which had ^aindured a great fight, *ye haue neede of patience*; and againe, ^b*ye haue not yet resisted vnto blood*.

Use 4.
No feare to
be ouercome

c Heb. 2. 14,
15

d Eph. 4. 8
e Col. 1. 13

For our comfort, note, that though wrestling imply a soare combate, yet it implieth not a conquest ouer vs: of this there is no feare: for Christ our head hath ouercome our enemy and ^c*destroyed him that had the power of death, that hee might deliuer all them which for feare of death were all their life time subject to bondage*: he ^d*hath led captiuitie captiue, and* ^e*deliuered vs from the power of darknes*, that we might be free from being overcome, though not from *wrestling*.

The *Defendants* who maintaine this wrestling are comprised vnder this particle *we*, which includes himselfe and all like to himselfe, together with all them to whom he wrote, and all like vnto them: so that

Dott. 3.
All must fight

f Gen. 3. 15

g Gen. 3

h Mat. 4. 3

All of all sorts are to wrestle and fight this spirituall combate. Neither Ministers, nor people, poore nor rich, male nor female, newly planted, nor old growne, none of whatsoeuer ranck, condition, estate, age, quality, &c. exempted. ^f Whosoever is of the *seed* of the woman must looke to haue *his heele brused*.

There is enmitie betwixt the two seeds; the ^g Diuell spared not the woman which was the weaker vessel, and ^h hee feared not the head, Christ himselfe, who was the strongest of all. Who may thinke to bee spared

who

who can imagine that Satan will feare to wrestle with him?

God will haue all of all sorts to be tried: and the diuell beareth alike hatred against all: *he seeketh whom to deuoure*: so hee may deuoure them, hee careth not who they bee: as a wolfe spareth none of the flocke, ramme, sheep, or lamb that he can come by.

Reasons.

1 Pet. 5. 8

Let all, Ministers, and people, strong and weak, &c. apply all the exhortations and directions heere deliuered vnto themselves. Let not the weaker sort put them off vpon conceit that fierce combates belong to strong Christians, Satan hauing greatest hope to preuaile against the weakest, will not faile to set on them: nor yet let the stronger put them off, vpon conceit that the diuell dareth not meddle with them: for though there may be some difference betwixt them and the weaker Christians, yet the strength of the strongest is nothing in comparison of the diuels might, if they come in confidence of it, and not of the Lords strength. Besides, Satan knowing that their fall will proue a discouragement to others will make the greatest assaults against them.

Use 1.

Let Ministers know that the precepts they giue others, belong to themselves, which the Apostle heere implyeth: for though his direction were in the second person *be yee strong, put yee on*, yet he laith downe the motiue in the first person *we*, to shew that he was in as great danger as they, that hee stood in as great need of helpe as they; and that therefore the forenamed directions belonged to him as well as to them. Ministers are men as well as others, subject to like passions as others. If they preach not to themselves, what means of edification,

Use 2.

Ministers preach to themselves.

1 Th. 5. 14, 15

fication; of direction and encouragement belongeth vnto them? Wherefore as people may not imagine that these matters of spirituall war-fare belong onely to Ministers, as if they onely were the Lords souldiers, so neither may Ministers put them off from themselves to the people, as if they were onely to looke on, and the people to fight; but euery one apply thē to themselves.

Wee haue heard of the Defendants. Who are the challengers and assaulters? they are heere set downe negatiuely, not flesh and blood. For this particule *not*, hath reference to this latter clause, as if there were a comma betwixt *wrestle*, and *not*, thus *we wrestle, not with flesh &c.*

Who are flesh
and blood.

a Gen. 6.3

b Job 1.14

* Luc. 24.39

By *flesh and blood* are here meant such creatures as haue a bodily substance which consisteth of flesh and blood: in which respect man is tearmed *a flesh*, and Christ is said to be made *a flesh*, because hee had a corporall substance: herein a difference is made betwixt *a spirit*, and a *body*.

Question 1.

Haue wee not then any enemies that haue bodilie substances in this spirituall combate? are spirits onely our enemies?

Answer.

d Rom. 7.23,

24

e 1. Cor. 16.9

& 15.31

Our owne flesh is an enemy vnto vs. Other men also are enemies: *there are many aduersaries*, as infidels, idolaters, heretiques, worldlings, all sort of persecutors, yea and false bretheren.

Question 2.

Why then is *flesh and blood* heere excluded?

Answer.

They are not excluded, for this negative clause is not to be taken simply, but

Verse 7

I Comparatiuely, not so much with *flesh and blood* as with *principallities*. With these especially we wrestle. Thus the Apostle forbiddeth seruants to *serue men*. Or

not

not only with *flesh & blood*, but also with *spirits*, so saith Christ, ** call not thy friends to dinner*, that is, not them alone, but the pore also. Or *not with flesh and blood* alone, as it is in it selfe, weake & fraile, but set on work, assisted & guided by spirits. As if some english souldiers were in pay vnder the Turk or Spaniard, against whom wee maintaine war, though they be in battaile against vs, yet it might be said, we fight not with English men.

* Luk. 14. 12

2. By way of expolition, not with such as are weake, fraile, foolish, visible, mortall, &c. as flesh and blood. Thus the horses of the Egyptians are called *b flesh*, that is, weake, *l* opposed to *Spirit*, so as this phrase *not flesh & blood*, implieth *more*, or *other* then flesh & blood.

b Isai 31. 3

Doct. 4.

Our enemies
more then
flesh and
blood

Our most mortall enemies are more then flesh and blood, more in nōber, greater in power, craftier in their wyles, of longer continuance, more enuious, malicious, furious, cruell, not so open & visible, but inuisible, close, & secret, and in many other respects more fearefull and dangerous. 1. Among flesh and blood, none so mighty but may bee confronted: as ** Daniels visions* *c* Dan. 7. 3, & 4. of the beasts sheweth. The great Monarchs of the world haue been destroyed one of an other, but no flesh and blood can confront the Diuell. 2. Among flesh and blood none so politique, but they meet with some that at length match, yea and out-reach them.

Achitophel *d* whose counsell was counted as an oracle, *d* 2 Sam. 16. 23

** was ouer-matched by Hushai*: But all the wit of all *c* & 17. 14

the world can not match the subtilty of the Diuell.

3. Suppose that among flesh and blood some bee so mighty, as none mightier then they, so subtil as none can goe beyond them, yet are they flexible, and may by faire meanes bee perswaded and intreated to allay their

a 1 Sam. 15. 23 their furie, as ^a *Dauid* by wife *Abigail*; yea, and wicked
 b 1 Sam. 24. 17 ^b *Saul* by *Dauids* humbling of himselfe, and pleading
 his innocency: but there is no such flexibilitie in the
 Diuell, his malice will not suffer him to be moued.

4 Grant that some among men were implacable,
 yet their fury might be auoided by flying from them, as
 c 1 Sam. 31. 10 ^c *Dauid* auoided *Sauls* furie, ^d *Eliab* *Iezabels*, ^e *Ioseph*
 d 1 King 19. 3. and *Mary*, *Herods*: From the Diuels wee can not flie,
 e Mat. 2. 14. they are euery where, they can soone ouertake vs.

5 But what if no meanes of escape could bee got-
 ten, but that needs wee must bee subiect to the rage of
 flesh and blood, yet in their greatest pride, power and
 rage they may be cleane taken away by death, as ^f *Pha-*
 f Exod. 14. 28. *raoh* and his host were drowned. ^g *Herod* the great died,
 g. ^h & ^h the other *Herod* who persecuted the Apostles: but
 h Mat. 2. 20. our spirituall enemies are not subiect to death. I might
 i Acts 1. 18. in many other respects make comparison betwixt flesh
 and blood, and Spirits, and shew how there is no com-
 parison betwixt them, that these are not flesh and
 blood, but much more fearefull.

Use 1.

Spirituall e-
 nemies are
 terrible.

i Pro. 19. 12

k 1 Sam. 17. 23

l 2 Sam. 15. 31

m 1 Sam. 22. 9

n 2 Kings 6. 15

Use 2.

No outward
 prowesse can
 daunt them.

This doth much aggrauate the terrour of our spiri-
 tuall enemies: for if ⁱ *the wrath of a King* (a King that is
 but flesh and blood) *be like the roaring of a Lyon*: if a
 man mighty in his owne strength, as ^k *Goliath*, be feare-
 full: if a subtil man as ^l *Achitophel* cause doubt and
 dreade: if a malicious man, as ^m *Doeg* be mischeeuous:
 if an host of ⁿ *flesh and blood* bee terrible? how much
 more these enemies which are not *flesh and blood*.

It is no easie matter to preuaile against them, or
 to auoid their assaults: it is not outward prowesse and
 courage, not strength of bodie, dint of sword, troopes
 of armed men, it is not state-pollicie, or war-like subtil-
 tie

tie that can annoy them, or keepe vs safe from them. To oppose wit or power of flesh and blood against such as are *not flesh and blood*, is to set drie straw against flaming fire, thinking thereby to put it out: ** the weapons of our war-fare must not be carnall, but spirituall,* ^{2^a Cor. 10. 4} and so *mighty towards God*, to keepe vs safe from these enemies. For seeing our enemies are *not flesh and blood*, in vaine is such armour as can protect vs onely from flesh and blood.

In combates euen with flesh and blood wee haue especial-ly to doe with Satan: Flesh and blood is but Satans instrument, he is the Generall, hee the captaine, he setteth flesh and blood on worke, he assisteth flesh and blood, so as he is the author and finisher of the euill which they doe: they being but his vassals, though they seeke to annoy vs; yet wee wrestle not with them, but with an higher power. ^{b Gen. 3. 1} When the serpent tempted *Eua*, she had to doe with the Diuell; and therefore the *c Di-* ^{c Iohn 8. 44} uell is said to be a murthrer from the beginning. The Sabeans and Chaldeans robbed *Iob*, yet ^{d Iob 1. 11} *d* is the deede attributed to Satan. Though a maide and a man brought *Peter* to deny his master, yet therein *e Satan* ^{e Luk 22. 31} winowed him. ^{f Mai. 1. 13} *f* Christ saith to *Peter* who tempted him; *Goe behinde me Satan.* The persecuting Iewes hindred *Paul* from comming to the Thessalonians, yet he saith *g Satan* hindred him. ^{h 1 Thess. 3. 18} *h* Satan is said to cast some of the Smirneans into prison, yet men-persecutors did it. In ^{i Ren. 2. 10} this respect hee is called *i the God of this world,* ^{j 2 Cor. 4. 4} *j the father of murthurers,* ^{k Iohn 8. 44} *k* *a spirit that worketh in the children of* ^{l Eph. 2. 2} *disobedience:* and false Apostles are called *m ministers* ^{m 2 Cor. 11. 15} *of Satan,* That which is said of *flesh and blood* in regard of others soliciting vs to sin, or hindring vs from good, may

may bee applyed to our selues in regard of our corruption & euill lusts, which prouoke vs to euill. Satan hath an hand in them; yea hee is the author and finisher of the mischief which they doe, so as in those temptations which arise from our flesh wee haue to doe with Satan. Therefore the Apostle dehorting vs from anger saith, ^a *Giue no place to the Diuell*. When couetousnesse moued *Ananias* to lie against his conscience, Saint *Peter* said, ^b *Why hath Satan filled thine heart*. When pride moued *Dauid* to nomber the people, it is said, ^c *Satan promoked him*: for as the spirit of God stirreth vs vp to euery good thing: so the spirit of the Diuell suggesteth vnto vs euery euill thing.

^a *Eph. 4. 27*

^b *Acts 5. 3*

^c *1 Chr. 21. 1*

Use.

Fight principally against the Diuell
1 King 12.
31

Learne wisdome of the men of *Aram*. In all combates whether against our owne corruptions, or against euill men, as persecutors, seducers, &c. strue to driue the Diuell away, and that by spirituall armour; yea, pray to God to rebuke him. Assuredly flesh & blood cannot much annoy vs, if Satan bee resisted and withstood. Obserue in all hystories of all ages, the records of battels, and yee shall finde that if the generals and captaines haue been conquered, the common soldiers haue soone yeelded, or been put to flight.

It is the Diuell which bloweth vp in vs the fire of lust, pride, couetousnesse, and all other vices: he layeth before vs euill bairs, agreeable to our nature, & so seduceth vs: hee inrageth persecutors, he blindeth idolaters, he seduceth heretiques, &c. If this were well weighed it would make vs pittie *flesh and blood* when it fighteth against vs, rather then enuy it: it would keepe vs from snarling like a dogge at the stone which is slong.

I might heere lay foorth the wretched estate of all *Vse 2.*
 that fight against Christians, and shew how they fight
 vnder satans colours, & shal receiue their wages of him, *a Rom. 6. 23*
 which is death: but heereof I shall haue fit occasion
 to speake heereafter on this word *worldly-governors.*

The affirmatiue part of the discription of our assaul-
 ters followeth, which is ioyned to the other part with
 an aduersatiue particule *but*: not with flesh and blood, *adu. 2.*
but with principallities: whereby is further confirmed
 that which wee haue *b* before prooued, and shall yet *b Doct. 4.*
 more euidently be demonstrated in handling the parti-
 cular branches of this description, that *our enemies with Doct. 6.*
whom wee are to wrestle are much more terrible then flesh
and blood. I will not stand to proue the Doctrine againe
 in this place, onely heere obserue one vse.

They who are qualed with that which flesh & blood *Vse 1.*
 can doe, can neuer bee able to stand against these spiri-
 tuall enemies. He that is terrified with the barking of
 a little whelp, will bee much more with the roaring of
 a Lyon: he that in faith can not say, *d I will not feare*
what man can doe, can neuer say, I will not feare what
 principallities can doe. *d Psal. 118. 6*
 Let this be noted of those who
 are turned out of the waies of righteousness, and made
 to flie by mans threatnings, reproachings, euill intrea-
 tings, &c. let them neuer looke to ouercome and
 raigne with Christ. The Sabeans, Chaldeans, and all
 that flesh and blood could doe, preuailed not against
 iob. Wherefore when flesh and blood maketh any as-
 sault, let vs thus reason with our selues, *There are soa-*
rer enemies then these, with whom wee must wrestle: if wee
shinke from these, how shall wee stand against them? Let
 the consideration heereof make vs the more bold and
 con-

confident against all that flesh and blood can doe.

Now consider wee the particular branches of this description of our enemies. There are foure distinct branches distinguished by this particle *against*. Much ambiguity and obscurity is in this description. I will therefore as plainly as I can cleare the meaning of the words.

From these severall branches many collect diuerse and distinct orders of Diuels, one subordinate to an other: as among men there bee diuers orders, some Kings, some Dukes, Earles, Barons, &c. Thus they make the *Diuell*, mentioned ^b before, the head and monarch of all the rest: *principallities* vnder him: *powers* vnder them, and so in the rest. For my part, I thinke these distinctions in this place ouer-curious: I deny not an order to bee amongst Diuels, euen as amongst theeues, pirats, cunny-catchers, &c. There is an head and ^c *prince* of them. For mention is made of the ^d *Diuell and his angels*. There may bee also distinct and severall offices among them (as among the forenamed pirats,) as some to tempt, some to accuse, some to execute vengeance, &c. For if all should doe the same things, how should the other things bee done: but whether certaine bee alwaies tied to one place, person, function, &c. is both vncertaine and vlikely. Further that heere in this place there should bee so many orders and rancks of Diuels as are distinct branches, is also vncertaine, neither can any such thing by any iust consequence bee collected.

I rather take these titles to bee vsed by the Apostle to set forth their conditions and effects.

The first title is *principallities*, or governments: so termed

^b *Ver. 11.*

^c *Mat 9 34*
^d *Mat. 25. 41*

med because they haue great rule, power, and dominion, not so much ouer other diuels, as ouer wicked men.

The second is *powers*, to shew that their principallity is not a meere titular matter, but is armed with power, so as with their powerfull gouernment, they are able to doe great matters.

These two titles, *principallities*, and *powers*, are thus set downe, rather then ^apowerfull gouernours to am- ^ain abstracto. ^bin concreto.

The third is *worldly gouernours*. This I take to be added as an exposition of the first, or rather as a limitation thereof, shewing ouer whom the Diuels are gouernours: not ouer the chosen and called of God; but ouer the world (For ^cChrist maketh a direct opposition ^c1oh. 17. 9 betwixt these:) therefore the Apostle vseth a compound word, which expresseth not onely their gouernment, but also their subiects.

But the ^delect also are counted to be of the world while heere they liue, because in the world they were bred, ^d1oh. 3. 16 brought forth, brought vp, and ended their daies.

They are in the world, but not of the world ^eafter that they are effectually called: therefore for more perspicuity sake, the apostle addeth this clause, *of the darknesse of this world*, whereby particularly hee sheweth whom the Diuels gouerne in this world; namely, such as are *darknesse*: heere againe for emphasis sake, hee rather vseth this word ^f*darknesse* then ^g*darke*: and hee vnderstandeth the *darknesse* of ignorance and wickednesse: so that in plaine termes they are the ignorant and wicked men of the world, ouer whom the diuels raigne.

The fourth is *spirituall wickednesse*. This declareth their

a nd wrought
The weapons.

their nature, that they are *spirits* and their condition, that they are *euill*, and malicious. The phrase which the Apostle vseth is somewhat strange, word for word it is this, ^a *Spiritualls of wickednesse*, or spirits of wickednesse, that is, most monstrous wicked spirits.

b is in beaues
the.

Lastly, is added a phrase somewhat ambiguous, because that whereunto it hath reference, is not expressed: it is this word for word, ^b *in beaues*. Here some to make vp the sence adde *places*, whereby is implied that these euil spirits are ouer vs in the aire: for there are three places in scripture termed Heauen. First, the aire where foules are. *Mat. 6. 26.*

Secondly, the firmament where the starres are, *Gen. 22. 17.*

Thirdly, that place of glory which is called Gods Throne, (*Mat. 6. 9.*) where Christ in his body, and the foules of the iust and perfect men departed are. This is called the third Heauen, (*2. Cor. 12. 2.*) the highest Heauen.

c Rev. 11. 8, 9,
10, 11.

Now if the place of spirits bee heere meant, by heavenly places must needs be meant the aire, which is the lowest heauen: for out of the highest heauen they are excluded. Other adde *things*, whereby is implied the cause of this combate, which is not any light, fading earthly trash, but heavenly and spirituall treasure. Of the difference of these expositions, I shall speake more fully, when I come more distinctly to handle this clause.

Of these foure fore-named branches, two, namely the first and the third doe in the generall scope set forth one and the same point; namely the dominion of the diuels: the fourth containeth three distinct points,
First

First the nature of Diuels. Secondly their quality. Thirdly, the place, or cause of the combate.

Our enemies then are in this affirmatiue part described by five arguments; 1. Their *gouernment*. 2. Their *power*. 3. Their *nature*. 4. Their *quality*. 5. Their *place* of aboade, or cause of fight.

For the first, this word *principallities* being meant of Diuels, sheweth that

Our *spirituall enemies* haue a *dominion*, a rule, a gouernment: For this title *a principallities*, is giuen to men that are in authority, and in this very respect, because they haue rule and gouernment. As for the Diuels, they are expressly called *gouernours* in this verse, and in other places, the Deuil is called *a prince*, *a God*. Dott. 7.
The Diuels
haue a domi-
nion.
a Tit. 3. 1.
b chap 2. v. 2
c 2 Cor. 4. 4

Quest. How came the Diuels to haue a regiment? is their gouernment from God? ordained of him?

Ans. I may in some sort apply the answer which Christ gaue to *Pilat*,^d they could haue no power at all, except it were giuen them from aboue. So that their dominion is by Gods permission, who in iust iudgement for *a* punishment of the wicked, hath giuen liberty to the Diuel to exercise iurisdiction ouer them. For as *a* God gaue the rebellious Israelites into the power of cruell tyrants and vsurpers, so the world into the power of the Diuell. d Job. 19. 21
Reason I.
Gods permis-
sion.
e 2 Thes. 2. 17.
f Dent 23. 4. 8
Iudg. 3. 8

Yet haue they no true right and title to their gouernment, as if it were properly deputed vnto them of God as the gouernment of lawfull Kings and Magistrates on earth is. For as the Kings of forraigne Nations which inuaded *Israel*, and for a while ruled ouer them, were but oppressors and vsurpers, (though *a* God in iustice made them a rodd to punish the people) and

a *Judg.* 3.9Reason 2.
Sarans vsur-
pation.b *1 Thes.* 2.4c *Ren.* 18.7d *Luk.* 4.6Reason 3.
Mans subiec-
tion.e *1st.* 10.5.f *Sam.* 15.13
g *King.* 12.
20h *Hos.* 8.4i *Ren.* 13.4Vse 1.
a *Ep.* 4.17

therefore * when *Israel* repented, the Lord deliuered them, and cast the rodde into the fire : so the Diuels. Other reasons therefore there bee of the Diuels dominion, and that partly in regard of themselues, and partly in regard of their vassals. For themselues they haue vsurped dominion; they haue by tyranny taken principallity vnto themselues, even as one of their chiefest instruments on earth hath done (I meane that man of sinne, *who exalteth himselfe above all that is called God, or worshipped, shewing himselfe that hee is God*, even that whore of *Babylon*, who * *glorified her selfe.*) Thus haue these *principallities* heere spoken of, exalted and glorified themselues. In regard of this ambitious tyrannicall vsurpation, the Diuell hauing shewed Christ all the Kingdoms of the world, & the glory of them, said *Thou art deliuered to me and to whomsoever I will I giue it.*

For the Diuels vassals (which are all the wicked of the world) they slauiishly and willingly yeeld themselues to his gouernment and tyranny, making themselues subiect to these *principallities*, whereby the rather these diuels haue taken dominion ouer them : * as the men of *Shechem* subiecting themselues to *Abimelech*, he became their King : * as the hearts of *Israel* turned after *Absolom*, and he became their King : and * after that to *Ieroboam*, and hee became their King; and to many others who became their Kings : in which respect God said, *They haue set up a King, but not by mee, they haue made princes and I knew it not.* That the wicked doe willingly and slauiishly subiect themselues to the Diuell is without question : for it is written *The whole world worshipped the Dragon*, which is the Diuell.

Take heede ^k how wee giue any place to the Diuell,

or

or yeeld vnto him any whit at all. Where hee getteth any entrance, there will hee set his throne, as ^a *Nebuchadnezzar* did, hee is exceeding ambitious, and tyrannicall: hee will be a King, or no body: if hee get an inch, hee will take an ell: if any make themselves in any thing subiect vnto him, hee will soone take a principallity ouer them.

Give no place to the Diuell.
1st, 43. 10

Now consider in how woful an estate they liue, who haue earthly tyrants to rule ouer them, and withall consider how farre the Diuell exceedeth all the tyrants of this world in malice and mischief, and from thence gather in what misery they lie, who are vnder the principallity of Satan.

How besotted are they who thinke that the Diuell is their seruant, at their commaund, which is the conceit of of witches, coniurers, forcerers, &c. yea also of many profane and wicked worldlings. Indeepe hee may, and doth often pretend & make shew of seruice, but it is like the seruice of him who stileth himselfe, ^b *a* *servant of servants*: onely a meanes the more to insinuate himselfe into them, and to get the more sufferaigne principallity and rule ouer them. They know not the Diuell nor themselves, who thinke to rule ouer him.

Use 2.
His seruice is to rule.

b *a* *Dominus Papa seruus seruorum,*

Learne wee to subiect our selues to the Lord Christ, as to our King, that hee may maintaine our cause against these principallities. One King cannot brooke that another should haue principallity ouer his subiects. If Christ bee our Lord and King, hee will not suffer other Lords, especially such as are his enemies to rule and raigne ouer vs. But otherwise, if wee bee like those who said, ^c *Wee will not haue this man to raigne* *cl. 19. 14.*

Use 2.
Subiect thy selfe to Christ

- a *Psal. 2. 3* *ouer vs: ^a Let vs breake his bands, and cast his cords from vs,* then in iust iudgement will Christ giue vs ouer to the tyranny of Satan. For there is no middle monarchy or regiment betwixt these: whosoever are not Christs subiects, are Satans vassals. *b All that dwell on the earth shall worship the Diuell, whose names are not written in the book of life.* Note what was threatned against
- b *Rev. 13. 8* *Israel, ^c Because thou seruedst not the Lord thy God &c. therefore thou shalt serue thine enemies, &c.* This will be iust with the Lord to giue them ouer to Satans power, who rebell against him, that so by their hard bondage vnder him, they might the better see their folly, and if they haue so much grace, bewaile it, and become wiser.
- c *Deut. 28. 47, 48, &c.*

Dd 8.
 Diuels able
 to exercise
 their Dominion.

Apoc. 18. 2, 3.
 Chap. 2. v. 2.

d *Luk. 11. 21*
 e *1 Pet. 5. 8*
 f *Rev. 12. 3*
 g *2 Cor. 4. 4*

Reasons.

The second argument whereby the Diuels are described is their power: this sheweth, that

As our spirituall enemies haue a dominion, so they haue power to exercise the same: a power whereby they are able to keepe their vassals and captiues vnder them in subiection. In this respect Satan is called *a prince of power.* Many titles in scripture giuen vnto him doe argue as much as *a strong man armed, a roaring Lion, a great red Dragon, a God of this world.* Consider how he dealt with *Iob*, and it will appeare that he is indeede a Prince of power.

The Lord suffereth him to be a Prince of such power,

1 That his owne diuine power might be the more manifested in subduing such a powerfull Prince.

2 That there might be made a greater tryall of the courage of his Saints and children. Thus was *Iobs* courage and strength manifested.

3. That

3 That he might execute the soarer vengeance vpon the wicked.

This generall point that the Diuell is a powerfull & mighty Prince being thus cleared, for the better vnderstanding of Satans power; I will as plainly as I can resoluethese particular questions.

1 Whether the Diuels bee able to doe what they will?

2 If not what they will, then whether they be able to doe any thing about the course of nature?

3 If not about nature, wherein consisteth their extraordinary power?

4 Whether their power bee any whit lessened since their fall?

5 Whether they haue alwaies liberty to doe what they are able?

1 For the first, The Diuell is not able to doe what-soeuer hee will: for this is proper onely to God, whose power is infinite. Were he able to do what he would, God should haue no commaund of him, no power over him: But hee himselfe is a creature, his power is a created power: and therefore limited within the bounds of a creature.

The Diuell cannot doe what he will.

2 For the second, He is not able to doe any thing simply about, or directly against that course which the Lord hath ordained vnto his creatures, which is commonly called, *the course of nature*. For God hath tied all his creatures thereunto; and hath reserued onely vnto himselfe, who is the sole Lord of nature, power to alter it as pleaseth him. Which being so, by necessary consequence, it followeth that the Diuell, 1 cannot worke *miracles*, 2 nor *force the will* of man, 3 nor know

Nor doe any thing against nature.

know the secrets of mans heart, & nor foretell things to come: for all these are either aboue, or against the course of nature.

Not work mi-
acles.

I Concerning *miracles*, Christ by the miracles which hee wrought, manifested himselfe to bee the Sonne of God, indued with diuine power. The Prophets and Apostles were declared to be the seruants of God, and assisted with diuine power; yea God was manifested to worke in and by them, by the miracles which they wrought. If the diuell had power to work miracles, that had not been so euident a demonstration of the power of God. The very sorcerers could say of the miracles which were wrought by the ministry of *Moses*, *This is the finger of God.*

a Exod. 8:19

Obiection. Those Sorcerers wrought some of the miracles which *Moses* did.

Answer. Though there were some outward likeness and resemblance betwixt some of those things which *Moses* and the Sorcerers did, as turning roddes into Serpents, water into blood, and bringing abundance of frogges; yet in truth there was a very great and maine difference betwixt them. There is no doubt but the things which *Moses* did, were truly and properly miracles: as for the things which the Sorcerers did, either they might bee done by naturall meanes, as the Diuell might secretly conueigh serpents, and blood, & frogges from other places to *Egypt*: or else the things which they did might be meere illusions, onely appearances of things which were not so: and so the Egyptians made to thinke they sawe serpents, blood, and frogges, when in truth there were no such things: this latter is the more likely, as may be gathered by the cir-

cum-

cumstances noted in those histories. First for the serpents, it is said that *Aarons rodde deuoured their rodde*: Euident therefore it is that *Aarons rodde* was turned into a true living serpent, and likely that the Sorcerers rodde were not so, because they made no resistance, but were deuoured.

2 For the waters, it is noted, that *all the water* ^{b Exod. 7. 19;} *that was in their riuier was turned into blood, and so continued seuen daies, and that they could not drinke of that water.* But no such thing written of the waters which the Sorcerers seemed to turne into blood; neither is it likely these waters were so: for the waters which they seemed to turne must needs be in *Goshen*, (which was free from all the plagues) in *Egypt* all was blood.

3 For the frogges, those which *Moses* brought *were gathered on heapes, and made the Land stincke.* But ^{c Exod. 8. 14} what became of those which the Sorcerers brought?

Obiection: Why then went they no further? could they not as easily haue made shew of lice?

Answer. God would not suffer them any longer to delude the Egyptians.

Firly may I apply that ^{d 1 Thess. 2. 9} title which the holy Ghost attributeth to the pretended miracles of Antichrist, vnto all the pretended miracles of Satan, and call them *lying wonders.*

2 Concerning *mans will*, the Diuell can not simply and directly force it to yeeld to any thing: for this is against that nature which God hath giuen to the will, take away freedome from the will, and yee cleane destroy the will it selfe. Therefore God in conuerting a sinner forceth not his will, but worketh in him to *will.*

Nor force
mans will.
*Diabolus ad
malum cogere
non potest. Crisost.*
in *Mat. 4. 6. 5.*

^{e Phil 2. 13}
Non solum.

Obiection. Satan bringeth the will of naturall men to his bent.

Answer. This he doth partly by faire allurements, and partly by fearefull terrors, by some externall meanes or other hee moueth the will to yeeld vnto him. All at all times yeeld not vnto him. If he could force the will, hee would drawe all to his bent.

Nor search
mans heart.
a Ier. 17.9

b Ier. 17. 10
Añs 1. 24.
c amptis iustis.
d Iob. 1. 47, 48,
49.

3 Concerning *mans heart*, it is as a bottomlesse pit, of an vnsearchable depth, * *deceitfull aboue all things*: to search it, and simply to know the secret thoughts of it, is aboue the reach of nature: b it is one of Gods incommunicable properties to be a * *searcher of the heart*. Heereby d *Nathaniel* gathered that Christ was the son of God.

Object. Most of the Diuels temptations be framed according to the inward disposition and secret intents of mens hearts.

*Diabolus non
rimatur cordis
occulta, sed ex
corporis habitu
& gestibus as-
sumat quid
versetur in-
trinfecus. Hier.
107. 18 M 11.
15.*

Nor foretell
things to
come.

e Iſa. 41. 23
f Jer. 48. 5
f Jer. 28. 9

Ans. Though certainly hee know them not, yet very shrewdly can hee gesse at them, and that not onely by their outward speech, behauiour, and carriage, (which hee espieth more narrowly then all the men in the world can) but also by the inward humors, temperature and disposition of the bodie, which (being a spirit) he discerneth as easily as the outward behauiour.

4 Concerning *things to come*, a simple foretelling of them, without any helpe at all from naturall causes, signes, effects, and the like, is also aboue nature: God e prooueth himselfe to bee the true *Iehonah* heereby. f Heereby hee gaue testimony to his Prophets to bee sent of him, and guided by his spirit. Satan cannot doe this.

Obiection. Satan and his instruments haue foretold many

many things to come, ^aas when he appeared to *Saul*; & ^a1 Sam. 28. 19
 the diuining maid; yea ^eGod implieth that they may. ^bAb. 16. 16

Answer. Such things they may foretell; as by naturall causes or signes may be collected; or coniectured: or which by God haue any way beene reuealed. The Diuell is admirably and extraordinarily skilful & experienced in all the causes of nature, and can draw one consequence vpon another. As if one lincke of a long chaine being in a deepe well, appeare but a little aboue water, by it hee can draw vp lincke after lincke, and so at length the bucket it selfe out of the water, which otherwise could not haue beene scene. Also he diligently marketh all the secrets which God reuealeth, euen so soone as they are reuealed, and so may seeme to foretell of himselfe such things as God foretold. There was very great probability of that which the Diuell told to *Saul*: the things which the diuining maide and such other foretold, might bee such as were gathered by some vknowne naturall causes. That which God implieth of false prophets, may be meant of meere coniectures, or of some such instances as are heere named. ^cDeu. 13. 13

3. For the third, the extraordinary power of the Diuell consisteth in this, that hee can doe any thing whatsoeuer is in the compasse of nature, and may bee effected by naturall meanes. For example, ^dhee can violently moue the aire, and cause tempests & stormes: ^ehee can inflame the aire, and cause thunder and lightning, yea, and extraordinary fire to fall downe: hee can exceedingly trouble the Seas, & cause such waues and billows to arise, as shall swallow vp shippes and men. Hee can cause waters to swell ouer the bankes, ^fand

Wherein Sa-
 tans extraor-
 dinary power
 consisteth.

^d Job. 31. 6. 19

^e Ibid.

a Mat. 24. 9, 8

b Mat. 8. 32

c Mat. 17. 15

d Mat. 15. 32

e Job. 2. 7

f Mar. 9. 17,

Gc.

g Eph. 4. 17

h 2 Cor. 4. 4.

i Mat. 27. 3,

Gc.

and so make great breaches. On earth hee can cause earth-quakes, hee can throw downe the strongest buildings, and roote vp the best seded trees, and moue all things: he can carry and hurry vp and downe euen in the aire: the bodies of men and beasts: yea, ^b hee can enter into them, and make them with violence rush and runne headlong hither and thither, ^c hee can cast them into the fire, and water, ^d grievously vexe and torment them, and ^e inflict sore diseases vpon them; he ^f can possesse them, make them lunaticke, dumb, deafe, make them foame and roare out, and all to rent them; hee can stirre vp ^g wrath, pride, couetousnesse, lust, &c. in men; he can know the disposition of men, and accordingly lay baits for them, or bring them vnto baits; hee can ^h darken mens vnderstanding, and ⁱ cause much trouble and anguish in their soule and conscience; yea, so much as they cannot indure it, but are brought to make away themselves; hee can incense man against man, kingdome against kingdome, subiects against Princes, Princes against subiects, and so cause quarrels, warres, treasons, rebellions, oppressions, murders, &c. many more strange mischiefs can hee worke, which for kinde are extraordinarily wonderfull, and for number innumerable.

Whether it
bee diminished
by his
fall.

i Rev. 12. 7

4 For the fourth, if comparison be made betwixt them and the good Angels, (to whom at their first creation they were equall in power) it is euident that their power is somewhat lessened by their fall. For whensoever there was any opposition betwixt good and euill angels, the euill were alwaies foiled, they could not stand against the good. But in comparison to other creatures, they still retain so much power ouer them,

them, as their power cannot appeare to bee any whit diminished by their fall: but that still they remaine to bee as powerfull to doe mischiefs, as they were before to doe good: for all other creatures (except the good Angels) are not able to withstand their might and furie.

5 For the fift, though the word heere attributed to the Diuels doe properly signifie ^a *a liberty to doe as one list*, yet it may not, nor cannot bee denied, that that power which is giuen them is so limited and restrained by an higher and superiour power, even the power of God, that they can not as they list themselues exercise the vttermost of their power, and doe what they are able to doe if they were not held in. Firly may I apply that to the Diuell, which is said of the Sea, ^b that God hath set barres and doores before him, and said, *hitherto shall he come, and no further*. In this respect, they are said ^c *to bee deliuered into chaines, and* ^d *reserued in everlasting chaines*: By which phrased is implied that the Lord dealeth with Diuels as men vse to doe with curst mad ban-dogges, which will flie at the throate of euery one with whom they meete, they tie and chaine them vp for feare of doing hurt. For prooffe heereof, note what God said to the Diuell vnder the serpent, ^e *Thou shalt bruise his heele*: by which phrase is implied a restraint, namely, that he should not come so high as the Saints head to crush it, hee should onely snarle at his heele, and bite it, that is, hee should not bee able vtterly to destroy their soules, but onely annoy them with smaller temptations.

But more cleerely is this laid downe by many particular instances. ^f Satans power in the Sorcerers of Egypt,

Satan cannot
as he list doe
what hee is a-
ble.

a i. i. i. i.

b Job. 38. 10, 11

c 2 Pet. 2. 4.
d Jude 1. 6

e Gen. 3. 15.

f Exod. 8. 13.

Egypt,

h *1 Sam. 16. 14* Egypt was restrained, the euill spirit could not enter into *Saul* till God permitted him: for it is said, God sent him. **b** The like is noted of the lying spirit that seduced *Ahab*. **c** Satan stood at *Iehoshuahs* right hand to resist him, but the Lord reprobued him. **d** He desired to winow *Peter* and the other Apostles, (so as without leaue hee could not doe it) and yet hee preuailed not as hee desired. Many other particular instances might be alleadged; but the most famous of all is that which is noted in the hystory of *Iob*, **e** where he could doe nothing against *Iob* till hee had leaue, and when hee had leaue, he could doe no more then was permitted. Lastly, as an argument from the lesse to the greater, and so a more forceable argument, note **f** how hee could not enter into swine without permission; much lesse can hee doe any thing against man without leaue. **g** *Are not men much better then swine?*

f *Mat. 8. 31*

g *Mat. 6. 26*

h *Rev. 10. 7*

Obiection. But now **b** Satan is loosed, and hath liberty to doe what he can.

Answer. That is spoken comparatiuely, in regard of former restraint: as when a dogge hath sometime beene tied vp very close, and afterwards his chaine is let out further, hee may bee said to bee loosed.

Reasons.

The Lord thus limiteth his power, both in regard of himselfe, and also in regard of man, who is made after Gods image.

1 For himselfe, **1** that hee might manifest a difference betwixt his owne power, which is infinite, without limits and bounds; and the power of his enemies who oppose themselves against him. Therefore is his power called **1** *a power of might*, as if no other power were

1 *2 Cor. 10*

were mighty but his. 2. that hee might shew himselfe to be an absolute Lord and Commaunder ouer all creatures; not onely those who voluntarily subiect themselves to him, but also those ^a who obstinately ^a *Mat. 1. 22* oppose against him.

For man, lest the diuell should soon deuoure all mankinde, for that he ^b seeketh. If he were not restrained, no ^{b1} *Tit. 5. 8* creature could resist him, and stand before him. As the Sea, if it had not bounds, would soone ouerwhelme the whole world, so would the Diuell soone turne all topsie turuy, quickly destroy all liuing creatures, and bring all to the very depth of hell, where himselfe is. Therefore though the Lord for iust reasons hath giuen him a very great and mighty power, yet in wisdome and goodnesse hath hee also restrained his power, and set bounds vnto it.

Thus haue wee heard of the extent, and of the restraint of the diuels power, both which are well to be noted.

The one that wee should not make too light account of him. The other that we should not dreade him too much. Is the Diuell a Prince of such power? Be neither arrogant nor secure, but know that all the meanes which wee can vse, are little inough to keepe vs safe from him. Yea, ^c let vs seeke for greater power and strength then is in our selues, remembring the exhortation in the 10. verse, and the direction in the 11. ^{Vses.} ^{Make not a} ^{tith at Satan.}

Yet because hee is neither able to doe what hee will, nor hath liberty alwaies to doe what he is able, but hath his power restrained and limited by God, *bee not faint-hearted*, nor dispaire, though hee may soarely assaile vs; yet assuredly shall he neuer preuail against vs. Remem- ^{c 2 Chron. 20.} ^{11.} ^{Postquam dixit fortalem postea ostendit ligatum ut sit auditis fortitudo terruerit, legatio eius nuntiata confortet.} ^{Chrys. in Mat.}

ber ^{11. bom. 39.}

a *1 Sam. 5. 11*

ber *1065* conflict, and ^athe end thereof. As wee cast one eie on the extent of the diuels power to keepe vs from security, ¹so cast an other on the restraint thereof, to keep vs from dispaire.

b *2 Cor. 4. 4*

The next point sheweth yet a further restraint of the Diuels power. For it declareth the parties ouer whom especially he exerciseth his power: who are first implied vnder this compound word ^b*worldly gouernours*, and then more expressely handled in the next ensuing words.

Dott. 9.

Satan's rule
onely in this
world.

c *chap. 2. vers.*

3

d *2 Cor. 4. 4*e *1 Cor. 15. 24*

Reason.

From the generall I collect that, *The gouernement of Diuels is onely in this world, and ouer the men thereof.* It can no further extend then to the compasse of this inferior world vnder heauen; neither can it longer last then the time of this world. Thus the ^cDiuels dominion is restrained to the aire, and expressely is he termed the ^d*God of this world.* ^eAt the end of this world shall Christ put downe his authority and power.

It hath pleased the Lord to appoint this world and the continuance thereof, the place and time of probation, wherein hee will make triall who are fit for his kingdome, who vnworthy of it: and for the more thorough triall of good and bad, to giue Satan dominion and power in this world.

Use.

This is a good ground of encouragement vnto vs, to moue vs patiently and constantly to indure all those brunts, whereunto thorough the malice and power of the diuell, wee shall bee brought in this world: without the circuit of this world they cannot reach: when wee passe from it, then passe wee out of their iurisdiction to the place where with Christ our head we shall triumph ouer these principallities: For in Heauen where Christ

in

in his body is contained where are the spirits of iust and perfect men, & the glorious company of good Angels, the Diuels haue nothing to doe: ^a they are thence cast ^a *Rev. 12. 8.* out. As Christ (who in this world was sorely assaulted by satan) ^b *when he ascended up on high, led captivity captive, & triumphed over them:* so ^c *If we suffer we shall also reign with him.* Death, whereby a passage is made from this war-faring world, to that world of triumph, is the last enemy; the pangs thereof the last assaults; so as this being well thought of, cannot but moue vs with patience to ^d *resist vnto blood and death,* ^d *Heb. 12. 4*

Yet more distinctly are the parties ouer whom satan ruleth, expressed in these words, *darkenesse of this world*, whereby are meant such ignorant and wicked men as haue no light of spiritual vnderstanding, no life of grace in them, and therefore deservedly called *darkenesse*.

The diuels rule and dominion is properly, and principally ouer ignorant and euill men: euen such as are described *Chap. 4. vers. 18, 19,* and before that called ^e *children of disobedience,* or of vnbeleefe, for the ^f originall word will beare both. For ignorant men, the Diuell is said to be the ^g *God of them that are blinded.* For wicked, ^h *they which commit sinne* are said to be of the Diuell. ^g *2 Cor. 4. 4* ^h *1 Ioh. 3. 8*

These resist him not, but yeeld vnto him: for ignorant persons know not his power, malice, subtilty, sedulity, mischeeuous enterprises, with the like: no meruell therefore that they suffer themselves to be guided and gouerned by Satan. ⁱ *When the men of Aram* were stricken with blindenesse they were easily without any resistance led into the midst of the chiefest & strongest Cittie of their enemies, for they sawe not whether they went. So ignorant men not seeing in whose pow- ⁱ *2 King. 6. 19.* ^o

er they are, suffer themselues there to be.

Wicked persons beleeeue not that the Diuell is so cruell a tyrant as hee is reported to bee: They thinke him to be the best Lord, because hee suffereth them to doe as they list, and his temptations are agreeable to their corrupt humors and carnall desires: they take most delight in doing the worke of the Diuell; yea, as Christ saith, they *will doe the lusts of their Father the diuell*. Is it then any meruaile that the Diuell is their gouernour?

a Ioh. 8. 44

*Virtus Diaboli
est quod homi-
nes mal: sunt:
Crysol in Mat
27. b. m. 43*

Reason 2.

They are not
subject to
Christ

Neither ignorant nor wicked persons will subject themselues to the Lords gouernment: not ignorant, because they know not the benefit of it: not wicked, because they thinke it too strait, too much crossing their licentious humor. Therefore in iustice God giueth them ouer to the rule of the Diuell.

Use 1.

Trial if vnder
Satan's power
or no.

b Ioh. 3. 19

c Chap. 5. v. 11.

Heereby may tryall be made whether wee be vnder the rule and power of the Diuell or no. ^b If wee loue darkenesse more then light, if wee ^c haue fellowshippe with the vnfruitfull workes of darknesse, wee are in the power of the prince of darknesse. Hearken to this O ignorant persons, yee that are neglecters and despisers of the light of Gods word, that cry out against so much preaching: if at least your eares bee better then your eies, and you can beleeeue that which by others is declared vnto you. Hearken to this also O yee wicked persons, who pursue so eagerly the euill desires of your hearts, and the foolish customes of the vaine world: if at least your euill hearts will let you yeeld to any thing that may turne to your good. Oh if it were possible for these two sorts of persons to see in what a miserable plight they are by those gouernours vnder whom they

liue

liue, then would the ignorant learne knowledge, and sinners enter into a new course. Fondly they think they liue in great liberty, whereas in truth they liue in most slavish bondage. I may iustly in this case take vp the complaint of wisdom, and say, *O yee foolish, how long will ye loue foolishnesse?* a Prov 1.13

Hereby also men may learn how to come out of satans power; namely, ^{Vse 2.} by comming out of darknes into light. So long as wee liue and lie in darknesse, there is no hope, no possibility of freeing our selues from the tyranny of Satan. ^{How a man may come out of satans power.} God first deliuereth vs from the power of darknesse, and then translateth vs into the kingdome of his sonne. b Act. 26. 18 c Col. 1. 13

This vse affoordeth a good direction to Magistrats, to Ministers, to all that haue charge of others, and to priuate persons.

To Magistrats, that they take order to establish the ministry of the Word in such places as are vnder their rule.

To Ministers, that they be diligent and faithfull in preaching it.

To all that haue charge, that they bring such as are vnder them to the Word.

To priuate persons, that they be willing to heare, & carefull to practise what they heare.

Note what Christ saith of the issue and power of the Word preached by his Disciples, *Hee sawe Satan fall downe like lightning*. d Luk. 10. 18 for by it mens mindes are inlightened, and their hearts conuerted, so as satan cannot beare such sway over them, as hee doth over ignorant and wicked persons.

That which is in generall said of freeing men from

How Papists
may be aban-
doned.

the tyranny of Satan, may particularly bee applied to those who are in bondage vnder his great Vice-roy on earth, euen Antichrist, which deceaueth the greatest part of the world. His kingdome is a kingdome of darknesse: where the light of the Gospell shineth forth, the clouds and mists of that darknesse vanish away. Experience sheweth that where the preaching of the Word is rare, there is greatest number of Antichrists vassals. God grant this may bee duly considered by them who for the safety of the kingdome and the furtherance of religion doe treat of meanes whereby the number of Papists may be diminished.

For our selues, let vs first labor for the light of knowledge to inlighten vs, and then for the light of grace to renew vs; so shall wee be freed from the kingdome of darknesse. For the attaining heereunto we must diligently attend to the light of Gods word, and also pray for the ^a spirit of reuelation and sanctification.

a Chap. 1. v. 17

Use 3.

Comfort to
such as are
light.

b Chap. 5. v. 8

They who haue sure euidence that they are ^b light in the Lord, may from hence reape comfort, in that thereby they may bee assured, that though they liue in the world, yet they are not vnder the rule of the God of this world: hee is Prince onely of the darknesse of this world. Live therefore as children of light, as the Lords freemen: haue no fellowship with vnfruitfull workes of darknesse. For ^a what communion hath light with darknesse.

c 1 Cor. 6. 14

The third argument whereby the Diuels are described, is their nature: they are heere termed ^a spiritual things, so that

Dott. 11.

The enemies of our soules are of a spiritual substance.

Off

Of in Scripture are they expressely called spirits, & that both in the old and new Testament. Our enemies
are spirits,

They were created spirits, and spirits they still remaine to be. Their fall hath not altered their substance: for then could not that nature and substance which transgressed be punished.

Grossly doe they erre in the nature of Diuels, who think, & teach that they be nothing but bad qualities & euill affections, which arise from our flesh. The Apostle expressely denieth them to bee flesh, and implieth that they are much more then flesh: how then should they be thought to be affections arising from the flesh? If because they are spirituall things they should bee no substances, but onely qualities, then neither should the
 *soules of men, ^b nor good angels, nor ^c God himselfe be a substance: for all these in Scripture are termed *spirits*. But spirituall things may be as truly and properly substances as bodily things, if not more: it is not any outward property of a body that simply maketh a substance: Things may bee sensible, and yet bee no substances, as colours, sounds, smells, &c. But for the Diuels, the actions which they performe, the places where they abide, and from whence they goe vp and downe, the power wherewith they are indued, the torments & paines which they indure, with many other like arguments, which out of the Scripture may bee collected concerning them, euidently shew that they are truly & properly substances. The contrary opinion, as it is erroneous, so it is very dangerous, in that it doth much extenuate those fearefull things which haue been delivered concerning Diuels, yea it maketh them to be but
Use 1.
Diuels are
not qualities.
a Eccles. 12. 7.
b Heb. 1. 14
c Job. 4. 24.

fables. Therefore this error is so much the rather to be taken heede of.

Use 2.
Spirits very
terrible.

The spirituall nature of Diuels doth many waies aggrauate their terror. For they being spirits, it followeth that they are

1 *Inuisible*: though they see vs in euery place, and on euery side within and without, yet they cannot bee seene of vs. And as their nature is, so are their assaults, such as by the eies of flesh and blood cannot bee seene. Consider what aduantage one that seeth hath against a blinde man. ^a The Sodomites who so fiercely assaulted *Lot's* house, being strooke with blindness could doe no hurt. ^b *Elisba* himselfe alone led an army of his enemies (being made blinde) whether hee list. Wee to spirits are as blinde men: we can neither see them, nor their assaults. I speake of men as they are *flesh and blood*, naturall men. God giueth to them that are borne of the Spirit, spirituall eies to discerne them and auoide them.

2 *Priny to whatsoeuer we doe or speake*, whether we be in company or alone, in light or in darknesse: scarce a thought can passe from vs, but they can shrewdly gesse at it: soone can they espie out all our deuices against them. ^c The King of *Aram* found it to bee a great disadvantage, that his enemy had one who could disclose the words that he spake in his priuy chamber, and his *heart was troubled for this thing*. What great aduantage haue these spirituall enemies against vs, who are *flesh and blood*.

3 *Not hindered by any bodily impediments*: no sensible substance can any whit stay their course, or slacken their

their enterprife; they can either paffe it through, or paffe ouer all such things as would stop and hinder vs; as armies of men, stone walles, yron gates, wooddes, waters, yea, seas and oceans, with the like. They neede not such space of time to paffe from place to place, as wee doe; but can on the suddaine bee in diuers places, which are many millions of miles asunder. For they haue no corporal l gravity to hinder them, neither can they bee let by any bodily obstacle. The Sunne is not swifter then they: the sight of a mans eie, the lightning from heauen is not more quick or speedy. * This also a Deut. 18. 19 is a very great aduantage.

4 Not subiect to any fainting, to wearisomnesse, to failing or decaying, and the like, as bodies are: for they are simple substances, not framed of any externall matter or contrary qualities, which cause fainting, decaying, &c. Hence it is, that after they haue done many thousand great exploits, they are as fresh and ready to doe many more, as they were at first. They need no resting time, but continually night and day are assailing men without intermission, and without ceasing: some comfort it is to them who are sorely assaulted by bodily enemies that the night commeth on, which visually causeth some stay. But in the combate with spirituall enemies, there is no hope of any such matter. No, they are not subiect to death: * from the beginning of the world they haue assaulted man; and to the end of the world shall they continue: whereby they must needs gather much experience, which is a great disaduantage.

I might further proceed in setting downe other particular points of aduantage which they haue against

*Ex huiusmodi
tam ad se nun-
quam cessaret
atque, nec in
habitu
alium, non ma-
ducatur non
bidet, non do-
mit. Et prop-
terea in fatiga-
bilis est in ma-
to, crys. in Mat.
4. hem. 5*

*b 2 Sam. 2. 24.
c*

c Gen. 3. 15

11. 11. 11

vs, in this respect that they are *spirituall things*. But these may suffice, and surely these may be enough to discourage many, and make them say

Obiect. If our enemies haue such aduantages, to what purpose doe we resist and maintaine fight against them.

Ans. Though they be spirits, yet God (in the power of whose might wee are strong) is a *spirit of spirits*, the highest spirit, euery way infinite. God is invisible euen to them, and they as blinde as beetles to God: they carnot know the counsell of God, yet God knoweth all their deuices. God is euery where present, much lesse subiect to decay then they. Yea God giueth to his souldiers his spirit to open their eyes, that they may see the Diuels temptations: he discovereth all the purposes of the wicked one, and thrusteth him out of his hold: hee keepeth vs from fainting: and for our further encouragement he giueth his hosts of good angels a charge to guard vs, and keep vs in al our waies.

Use 3. This point concerning the spirituall nature of our enemies, is a strong motiue to vrge those exhortations which wee haue heard before of flying to God, and relying vpon his power, and likewise of vsing spirituall armour.

The fourth argument, whereby the diuels are described, is their quality, which is *wickednesse*.

Some restrain this to their malice in particular. Their malice hath been in part laid forth by discovering their manifold wyles, and shall further bee declared on the last clause of this verse. Here I will speake of their wickednesse in generall, for so I take the extent of this word in this place.

The Devils are extremely euill: they are wholly and onely set vpon mischief& wickednesse. Therefore as here by a kinde of exaggeration they are called spirits of wickednesse, so else where Satan is termed by a kinde of propriety ^a that wicked one. Many attributes in scripture are giuen to them to set foorth their wickednesse, as ^buncleane, ^ceuill, foule spirits.

Doct. 1. 2. 1

Devils extremely euill

a Mat. 13. 19

b Mar. 1. 23

c Luk 8. 2

Reasons.

In many respects may the Diuell bee accounted most monstrously wicked.

d Job 8. 44

1 Because hee was the first author of wickednesse: ^dthat which Christ saith of one particular branch of wickednesse, may bee applied to the generall, *he is the father of wickednesse*, and in that respect is said to bee a *murderer from the beginning*.

2 Because by nature he is most impure: no iot, no dramme of goodnesse in him. If that be true of a naturall man, ^ethat all the imaginations of the thoughts of his heart are only euill continually, much more is it true of the Diuell.

e Gen 6. 3

3 Because hee is most willing and forward vnto euill, taking delight therein. Not vnfitly may I apply the words of the Psalmist to him, ^f*hee caneth euill more then good, and lies more then to speake truth*. He is of himselfe so set on mischief, that hee needeth none to egge him forward: neither doth it euer repent him of any euill that hee doth.

f Psal 53. 3

4 Because euill is his continuall practise: what good hee can he hindereth, and draweth as many as he can to euill: all his temptations are to wickednesse. First hee tempted man to sinne, and euer since ceaseth hee not more and more to stirre him vp thereunto, and that not onely by himselfe, but also by his instruments

the flesh, the world, persecutors, idolaters, heretiques, profane men, &c.

Vse 1.

How to know
when the Di-
uell harthes
doe with vs.

Heereby may we take notice of the Diuels medling with vs, when hee assaulteth vs, when hee preuaileth against vs: Whensoever we are solicited to any wickednesse, then is the Diuell at our elbow; when wee commit any wickednesse, then hath the diuell beguiled vs, and preuailed against vs. As by our disposition to righteousness, and the fruits of holinesse we may know the powerfull worke of the Spirit on vs, so the rule of Satan in vs by the workes of wickednesse: ^aChrist pro-ueth that the Iewes were of their father the Diuell, because *they did the lusts of their father the Diuell*. For ^bhe *that committeth sinne is of the diuell*, ^c*who worketh in the children of disobedience*.

^a Iob. 8. 48

^b 1 Ioh. 1. 8
^c Chap. 2. v. 3

Vse 2.

Wickednesse
a diabolicall
quality.

This also may serue as a strong motiue to dissuade vs from all wickednesse, because it is a diabolicall quality: therein wee are like not onely to filthy swine, but euen to the infernall spirits. By committing wickednesse wee make our selues the Diuels instruments, yea his ymps and limmes, and we beare his image. If it be a good motiue (as needes it must bee a good motiue, for oft it is vrged by the holy Ghost) to stirre vs vp to holinesse and righteousness, ^dbecause the Lord God is holie; ^ebecause that is his image, ^fthat becometh his children, then by the consequence of Contraries it is also a good motiue to keepe vs from wickednesse, because the Diuell is a most wicked spirit.

^d Leu 19. 2
^e Chap. 4. v. 14
^f 1 Pet. 1. 14

Note this all profane men, all impious despisers of God and of his holy ordinances, all cursed swearers and blasphemers, all cruell, malicious, rebellious, riotous, lasciuious, beastly persons: in a word all wicked

persons note this, as here you carry the diuels image; so assuredly shall yee in hell pertake of his punishment and torment.

They who will haue nothing to doe with these spirits of wickednesse, must haue nothing to doe with wickednesse it selfe. Whosoener let wickednesse raigne in them, let the Diuell raigne ouer them. Satan entereth not into vs but by wickednesse.

As a generall amplification of all the forenamed arguments, in this discription of our spirituall enemies, note how euery branch is set downe in the plurall number, *principallities, powers, worldly gouernours, spirits*, whereby is implied, that

The Diuels are many. If the question bee asked how many they bee, I answere that it is a needelesse, a curious, and doubtfull question: there is no ground in scripture for resolution of it. If the holy Scripture decide not this question, what booke can decide it? yea what neede is there that it should bee decided? too curious and too bold they haue beene, who haue gone about to deuide them into nine orders, opposite to their conceited nine orders of good Angels; and in euery order place certaine millions.

But to let passe these vncertenties; certaine it is that there are a very great number of hellish spirits: for they made an host to fight against *Michael* and his angels: yea, we reade that there were not onely *seuen* diuels, but an whole legion in one man: now a legion is computed to containe about 6666. If at once in one man there were so many, how many were there in all the world besides: for wee may suppose that no man is free at any time, but hath Diuels attending on him.

a Heb 12, 22

him to solicit him to euill, so that it is euident, that though their iust number cannot be reckoned vp, yet that there is a very great number; yea (as the Apostle saith of good angels) *an innumerable companie.*

Quest. Seeing there bee so many Diuels, how is it that often times there is mention made but of one whom wee are to resist, and stand against?

b Ver. 12

1 Pet. c 8

Jam. 4 7

*Omnes demones de Satana
veneno malitie
virtutem acci-
piunt, & sunt
vnum in eo.*

*Chrys. in Mat.
12 luc 10*

Answer. This sheweth that they haue an head amongst them; and that hee and they concur in the same minde, and all aime at the same end: their forces are so vnited and combined together, as if they were all but one Diuell. Besides, this word *Diuell* is a *collectiue* word, which compriseth many vnder it: as *Turke, Spaniard, &c.* Thus we say all Christendome together raised an army against the *Turke*: or *England* sent forth an army against the *Spaniard*. Whether therefore we vse these words *Satan, Diuell, &c.* in the singular-number, or *principallities, powers, &c.* in the plurall number, all is one. Vnder one manie are comprised, and by many an vnited power is meant.

Use.

The number
of Diuels maketh them the
more terrible.

This their number aggrauateth all the former points: If it bee a fearefull and terrible thing to bee vnder the bondage of one earthly tyrant, what is it to be slaues to an innumerable company of principallities, who haue such power, are so malicious and mischeeuious, and are all spirits, and Diuels. One Diuell is able to foile many armies of flesh and blood: what then is one poore man consisting of flesh to legions of Diuels? who haue no other hope but in flesh and blood, haue no hope of safety at all, but are in a most miserable plight. This hellish host (if it were seene) could nor but bee much more terrible to such, then the host of the Syrians was

to

to him that cried out, *a lasse master how shall we doe!* but ^a King. 6. 15
 to vs that fight vnder Christs banner, there are two
 strong props. One, that ^b *they which are with vs, are* ^b *ibid. 2. 16*
more then they which are with them. The other, that
^c *there is no restraint to the Lord to saue by many. or by few.* ^c *1 Sam. 14. 5*
 That there are more with vs then against vs, is appa- ² *Chron. 14. 11*
 rent: for all the good Angels are with vs, watch ouer
 vs, and fight for vs. Now it is out of doubt, that there
 are more good Angels then euill: for the scripture spea-
 keth much more of the number of those, then of these.
 As the Diuell had an host of euill angels with him, so
 had ^d *Adichael* an host of good Angels with him. Men- ^d *Rev. 12. 7*
 tion is made of one legion of Diuels in one man, but
^e *Christ* could haue had more then 12 legions of good ^e *Mat. 16. 53*
 angels to guard him (which amount to about 80000.) ^f *Deut. 9. 10*
^f *Daniel* mentioneth a farre greater number, as thou-
 sand thousands, yea, ten thousand thousands: yea, yet
 further, to shew that all the set numbers which wee can
 set, come short of their number, the Apostle termeth
 them ^g *a company of innumerable Angels*: surely then ^g *Heb. 12. 13*
 there are more with vs then against vs: for the good
 Angels ^h *are all ministring spirits, sent forth to minister* ^h *Heb. 1. 14*
for their sakes, which shall bee heires of saluation.

The consideration of this is sufficient to vphold vs,
 notwithstanding the multitude of Diuels. But the o-
 ther prop for our faith is much stronger and surer,
 which is Gods infinite power, whereby hee is able to
 saue as well against many as few. For when we consi-
 der that thousand thousands are as one to him, what
 neede the number of millions astonish vs, more then
 one. So that although the Diuels bee many waies
 fearefull to them that are out of the guard of good an-
 gels,

gels, & protection of God, yet not to be feared of such as belong to Christ.

The aduantage of diuels in regard of their place.

The fift & last argument whereby our enemies are described is in the last clause of this verse, which of all the rest is most doubtfull. Most Interpreters so expound it, as if the place of the diuels were heere set downe, namely, the *aire*, which is oft called *Heauen*; which being so; hereby is implied, that they haue very great aduantage against vs, by reason of the place where they are. For the diuels being in the aire,

1 They are aboue vs, ouer our heads, euery where round about vs, and so still ready to annoy vs: this among men is counted a very great aduantage: a few men on an hill or on high walles and towers are able to doe much mischeefe to a great army in a low vally beneath them.

2 They can espie all things that wee doe: so that in this respect wee are to bee the more circumspect ouer our selues, and vigilant against them. They which haue enuious, malicious enemies, which overlooke the, and so can see whatsoeuer they doe, will bee carefull that they doe nothing whereby those espies may take aduantage to accuse them, or to worke any mischeefe against them.

a Chap 2. v. 3

3 They are in their owne kingdome: for the diuell is *a Prince that ruleth in the aire*: Now amongst men, they which are in their owne dominion, where they haue all at command, where they may haue still new supply haue a great aduantage. And they which warre in their enemies dominions, had neede be backed with a far greater power then their enemies haue: but we of our selues are far weaker, and lesse in power then
our

our spirituall enemies, and wee fight with them in the aire, which is their Kingdome, where they haue all at command: haue they not then in this respect a great aduantage? haue not wee neede to bee backed with a farre greater power?

These and such like obseruations may be drawne from this circumstance of the place: which I haue the rather noted because most doe so interpret this clause.

But yet freely and ingeniously to make known my owne iudgement (with submission to better iudgements) I rather thinke that the Apostle heere meaneth the cause or prize of this combate, for which it is maintained as if it were thus translated, *in heavenly things*. My reasons are these:

1 In the originall *places* are not expresse, but indefinitely the Apostle saith *in heauenlies*. Now when an adiectiue is so set alone, most vsually the substantiue vnderstood, is *thing* or *things*.

2 In other places being thus indefinitely set down, it is taken for heavenly things, and so translated, as *Heb. 8. 5. They serue vnto the example and shadow of heavenly things*.

3 This word being oft vsed in the new testament, at least twenty seuerall times, is neuer vsed in any mans opinion (this place onely excepted) of any aeriall place, or thing, but of those things which are truly heavenly and spirituall: the word it selfe according to the proper notation thereof, signifieth *the upper heauenlies*: so as most improperly it is taken for the lowest heauens, the aire.

4 It is not a matter of so great weight and moment for spirits to be in high places ouer vs, for they can

can as much annoy vs being beside vs, within vs, beneath vs, as aboue vs: high places may bee an help to men who are clogged with flesh and blood, to spirits they can be small aduantages.

5 The words being expounded of *heavenly things*, this last clause addeth as great weight to the description of our enemies as any of the former, as we shall see when we handle the Doctrine.

Chrysost.
Majest.

6 Both ancient and later diuines, and those of good learning and iudgement, haue thus expounded this clause, so as it is no new or priuate conceit of mine.

Obiectiō. This very word is oft indefinitely vsed, as heere; and yet it signifieth *places*, as *Chap. 1. vers. 3.*, *20. & 2.6. &c.*

Answer. Though it signifie heavenly places, yet not such as are in the lowest heauen the aire, but the highest, which is not the place of Diuels; thether because the Diuell cannot come, I expound it *heavenly things*.

h illud in co-
scriptis est pro eo
quod est pro
causis. Cris.

Obiect. 2. The phrase wil not beare this exposition: for the preposition *in*, is neuer put for the cause.

et in iis
in eis.

Answer. One of the greeke fathers who was very skilfull in the propriety of that tongue so expoundeth it. Besides, this particle is so vsed in other places of the new Testament: twice in one verse, namely *Mat. 10. 32.* Whosoever shall *confesse me*, I will confesse him, &c. word for word, *in me*, *in him*. Heere the preposition *in* signifieth the cause, as if he had said, he that shall make confession before men *for my sake*, I will make confession before my Father *for his sake*. So againe, *Mat. 11. 6.* Blessed is he whosoever shall not bee offend-
ded

ded *in me*, that is, for *my sake*: and *Mat. 26. 31.* all yee shall be offended *in me*. The Kings translators turne it, *because of me*. So in this my text this last clause hauing reference to the principal verb, may be thus translated, *we wrestle because of heavenly things*.

The Doctrine then which hence I gather is this.

The maine things for which the diuels fight against vs are *Doct. 14*
heavenly matters. Before I proceede further to proue, Diuels fight
 or apply this point, I will a little more fully expaine to strip vs of
 it. heavenly matters.

1 By heavenly matters I meane such as principally respect Gods glory (for God being himselve *heavenly*, whatsoeuer tendeth to his honour, is in that respect *heavenly*) and then such as respect our soules saluation: for as the things which concerne the temporall good of our body are *earthly*, so the things which concerne the eternall good of our soules are *heavenly*: for to heauen they aspire, and in heauen shall they inioy their happinesse.

2 Where (I say) the Diuels *fight for heavenly* *Non ut ipsi*
 matters, my meaning is, not that they desire to get *et illorum a-*
 them, but that they endeavour to spoile vs of them: so *depts aliquid*
 that in this combate the prize propounded to vs is *consequantur,*
 heavenly; namely, whether wee will serue our heauenly *sed ut non pro-*
 father, or the hellish scene: whether we will let goe *nom. Chrysost.*
 or fast hold that heavenly treasure which Christ hath purchased for vs, all those heavenly things whereby God is honoured, and our soules are saued.

For prooffe that they bee heavenly things which Satan especially aimes at, obserue those seuerall temptations recorded in the Scripture: I will giue a taste of some. *What aimed he at in tempting Adam and Eue?* *a Gen. 3. 1, 6.*

was it not to deface Gods image in them, and to strip them of that happines wherein God had created them? the issue sheweth as much. What sought he in tempting Christ? ^a was it not to make him doubt whether hee were the sonne of God or no? yea, and vtterly renounce God, and worshippe the Diuell? ^b Was it not Peters faith that hee sought to winow? Doth hee not blinde mens eyes, ^c *that the light of the glorious Gospel of Christ, which is the image of God should not shine unto them?* As for earthly things hee maketh not much account of them, he can bee well content to let men inioy them, he casts them to men as baits: we reade how ^d hee offered to Christ *all the kingdomes of the world, and the glory of them*, if Christ would haue worshipped him.

^a Mat. 4.3,9.

^b Luk. 22.31,
32

^c 1 Cor. 4.4

^d Mat. 4.8,9

^e Job. 1

Obiection. ^a Hee depriued Job of his temporall estate.

^f Job. 1.11

Answer. It was an higher matter which Satan aimed at, namely, to bring him to deny God, and blaspheme him to his face; ^f as may bee gathered by Satans answer to God.

Reason.

Hee would make all like to himselfe. Thorow his pride hee is fallen from Heauen, and vtterly spoiled & depriued of all heavenly goodnesse and happinesse; wherefore hee seekes also to depriue man of the like.

Use.
The Diuels
malice.

^g 1 Pet. 5.8

Behold here the malice of the Diuell: it is no good that hee seeketh for himselfe by this fierce & long conflict which hee maintaineth, but our woe and misery. ^g *Hee seeketh whom to deuoure.* Malice first moued him to assault man, & malice still whets him on to continue his fight against mankind. Durst hee euer haue ventured on Christ Iesus the sonne of God, but that malice wholly possessed him? Not vnfairly therefore are ma-

ny titles giuen vnto him in Scripture to set foorth his malice, as ¹ *Satan*, which signifieth an aduersary. ² *Di-*
³ *uel*, an accuser, ⁴ *Tempter*, ⁵ *Euill one*, ⁶ *Enemie*, ⁷ *Mur-*
⁸ *therer*, & *Father of lies*. If the reasons of all these names
 (which are not hard to gather) be duely weighed, they
 will shew that he is euen made of malice.

Among other motiues to stirre vs vpto arme our
 selues well, and constantly to stand and fight against
 the Diuell, this is none of the least. It is no small mat-
 ter that we fight for, but a matter of the greatest weight
 and consequence that can be. Satan could say (*Iob. 2.*
4.) *All that a man hath will hee giue for his life*: yet is
 life but a temporall and earthly matter. If all for his
 life, what for his soule, and the saluation thereof, which
 is an heavenly matter: So as there is no comparifon
 betwixt them. *What then shall it profit a man, though hee*
should win the whole world, if he lose his own soule? or what
shall a man giue for recompence of his soule? When wise
 Captaines see that a soare and fierce battaile is to bee
 fought, which with the very rumor thereof may dis-
 hearten their souldiers, they vse to hearten and incou-
 rage them by bringing to their minde, and setting be-
 fore them the prize, or cause of their fight: some will
 say, Loe, yee fight for whole townes, and Cities, and
 Kingdomes: others, yee fight not to get that which
 is other mens, but to keepe that which is your owne,
 yee fight for your Countrey, your lands and inheri-
 tances, your wives and children: others, it is not ho-
 nour and conquest, they are not goods and lands that
 we fight for, but liberty and life: stand to it therefore,
 the day be lost, yee are either dead men, or slaues.

Note how the Philistims encouraged one an other,

H

Bee

Use 1.
 Wee fight for
 no small mat-
 ter.
Vide quomodo
vires inimici
nos excitant eo
quod scimus de
rebus magnis
esse periculum
Cbryost.

Mat. 16. 26.

** 1 Sam. 4. 9. * Be strong and play the men, O Philistines, that yee be not servants to the Hebrews.* Now all these are but earthly matters, but I may say to the Lords souldiers, It is the Lord of Heauen whose bartels yee fight, his honour is ingaged therein; it is your soules saluation, and heavenly happinesse, which is in hazard: your enemies seek to spoile you of the pretious graces of Gods sanctifying spirit, and to deprive you of that rich and glorious inheritance, which Christ by no lesse price then his owne blood hath purchased for you: if yee yeeld to your enemies, all these yee loose, and become vassals vnto your mortall and malitious enemy the Diuell, yee are euen fire-brands of Hell. Bee strong therefore, and of a valiant courage: feare not, but fight and stand it out to the vttermost; so shall yee bee more then conquerers.

Use 3.
Looke especially to those things which Satā must seeke to spoile the of.

The things which especially wee ought to looke vnto, to be watchfull ouer, and to labour to keepe safe, are the forenamed heavenly things: and that not only in regard of the excellency and worth of them, but also in regard of Satans maine opposition against them. What he in malice doth most assault, wee in wisdom must most defend, and set foote to foote against him: if an enemy bring all his forces against the chiefeft tower of a Cittie, wise Citizens will thither bring their best munition, and strongest defence: if thus we deale with Satan, wee shall oppose godly wisdom to his wicked subtilty, and so keepe our selues safe from all his assaults. This is the wisdom, which the Apostle heere teacheth vs by those seuerall peeces of Armour which follow to be handled: for they are all concerning heavenly things, and tend to the saluation of the soule.

Eph. 6.

Ephes. 6. 13. *For this cause take vnto you the whole armour of God, that yee may bee able to withstand in the euill day, and hauing done all, to stand,*



Ere the Apostle returneth againe to the second part of his former direction, and repeateth in effect the very same things which he deliuered in the 1. verse: namely, how we may keep our selues safe against the fore-na-

med enemies.

Wee may not thinke that this his repetition is vaine and idle: for hee was guided by Gods holy spirit, who doth nothing in vaine. Note what *Ioseph* saith of the iteration of one and the same thing to *Pharaoh* in two dreames, *"The dreame was doubled the second time, because the thing is established by God, and God hasteth to perform it."* Many good reasons may bee giuen why heere the Apostle thus repeateth his direction, as to shew,

1 That what before he had deliuered, was vpon very good aduice deliuered: not rashly, so as he doubted whether hee might stand to it or no, but so as hee dares auouch it againe and againe, as being an infallible truth, which hee also knew to be a truth. ^{b Gal. 1. 8, 9} Liketo that thundring denunciation of a curse against all that should preach another Gospel.

H 2

2 That

Why wee are againe and againe called vpon to put on armour. a Gen. 41. 32

c Phil. 3. 1.

2 That it was a needefull, behoofull, and profitable truth: a most soueraigne and necessary meanes to keepe vs safe: necessary for vs, in regard of our owne inability to stand fast without it, *susteraigne* in regard of the sufficiency of the meanes which can and will (being rightly vsed) keep, vs safe. *Marke the reason why it was not greuous to the Apostle to write the same things, euen because to them to whom he wrote, it was safe.*

d Pro. 1. 1. & c.
e 3. 1. & c.

3 That naturally wee are backward and sluggish in vsing this armour: therefore hee thought it not enough once to vrgethe point, but againe presseth it. Thus *solomon* oft repeaterh diuerse exhortations. So Captaines when they see their souldiers loath to arme when there is great neede they should arme, will call vpon them againe and againe.

Use 1
Weighty
points oft to
be vrged.

e Heb. 12. 1.
e 12. 1. & c.

Ministers may heere learne, as iust ocaſion is giuen, to call their people to the remembrance of weighty points, especially such as they obserue their people most backward vnto. It is not sufficient once to haue deliuered such a point, but againe, and if neede be, again it is to bee vrged. The Apostle hauing propounded Christ a patterne of patience to the Hebrews, because hee was a most worthy and perfect patterne, *hee calleth them againe to consider him.* Thus shall ministers shew that they make a difference betwixt points of lesse or greater neede; and that they haue respect to the good of their people.

Obiection Many will say that Ministers want matter, and therefore repeat the same things.

Answer. The very same may be objected against the repetitions vsed by the Prophets, by Christ himself, by

by his Apostles, and other faithfull and able ministers. But let Ministers looke to it that they doe it not vpon idlenesse, but iust cause, and then neede they not feare such cauls,

People must heere learne patience, not to snuffe, or be discontent if they heare the same thing againe, which before they heard. This impatency argueth an *itching eare*, which cannot indure a repetition of any thing, and it sheweth that they haue more respect vnto the eare, then to the heart: ^blike the Israelites, which had more respect to their outward taste, then to their inward nourishment, and thereupon loathed manna because they had so often tasted of it. This maketh people get them an heape of teachers.

Use 2.

Patiently
heare the
same things
oft.

2 Tim. 4.3

b Num. 11.6

In particular concerning the present point in hand, ^{Use 3.}perswade wee our selues that it is a point worthy to bee attended vnto with all diligence, and to bee obserued with good conscience; that so wee may giue the more earnest heede thereunto, and not let it slip. Haue wee also an holy ieaiousie and suspicion ouer our selues, fearing least wee should bee too carelesse in vsing these medicines for our safety, yea too incredulous in believing the good vse and benefit of them. Therefore rouse we vp our selues: for where the spirit is most earnest in vsing a point, wee must bee most heedefull in marking it.

Use 3.

This point of
the armour
of God a
weighty point

Before wee come to the particular branches of this verse, note the inference of it vpon the former, which is plainly implied in these words *for this cause*, that is, because yee haue such terrible enemies as haue beene described vnto you, *take the whole armour &c.* By this inference the Apostle giueth vs to vnderstand, that,

e 2nd 15m

Dott.
The more
dreadfull our
enemies, the
more watch
full we.

The more dreadfull and dangerous our enemies bee, the more carefull ought wee to bee to stand upon our guard, and to looke to our defence. This is in effect the same that was deliuered in the beginning of the 12. verse, we will therefore now handle this verse it selfe.

It may bee deuided and branched foorth as the 11. verse was,

The Summe of it is a Direction to instruct vs how to defend and keepe our selues safe against the diuell.

The parts are two. The first sheweth what are the meanes of safety. The second declareth the end why these meanes are to be vsed.

In the first he declareth, 1. what the meanes bee. 2. how to be vsed.

The meanes are the very same which were deliuered in the 11. verse, namely *The whole armour of God*. I shall neede to speake no more thereof.

For vsing the meanes, the Apostle setteth downe another word then before: there he said *put on*: here *take vnto you*. Both words in generall imply one and the same thing. This latter word is a compound word, be^{signifieth} somtimes ^a *to take vp*, or *to take vnto our selues* sometimes *to take againe*, or *reconer*. We are said to take vp vnto our selues such things as wee haue not of our selues, and to take againe or reconer that which wee haue lost or let goe. Both significations may bee here applied.

From the first I gather that

Dott. 1

Our defence
is not from
our selues.

The graces whereby we are armed, are no vertues or qualities which arise from our selues: for then it were improperly said, take vnto you. These graces are some of those

those especiall gifts which *come from above*, which wee *receiue*. 1 Iam. 1. 17
1 Cor. 4. 7

By nature wee are borne in our soules as naked and destitute of spirituall armour, as in our *bodies of outward clothing*. Reade *Eze. 1 o. 4, 5, &c.* Reason.
1 Iob. 1. 21

If wee finde our selues destitute of this armour, wee must seeke it, not in our selues, but out of our selues, *euē where it is to bee had; and that is in the Lord: for euery perfect gift commeth from the Father of lights.* *He giueth it to such as seeke it by faithfull prayer in the meanes appointed by him, which are his holy word & Sacraments.* When there is news of the enemies coming to inuade our Land, and thereupon proclamations and edicts sent forth to charge all to arme themselves: then euery one that either regardeth his owne safety or his Soueraignes charge seeketh out armour: and to the armories doe they which haue none resort. Wee haue the same motiues to stirre vs vp to seeke spirituall armour. Use.
1 Iam. 1. 5

From the second I gather that,

The graces which are decayed in vs, or seeme to bee lost, may bee resumed and recovered. Thus much intimateth Christ vnto Peter, saying, *When thou art conuerted &c.* This cannot bee meant of his first conuersion, which long before was wrought in him, but of his recouerie. The Prophets oft call vpon Gods people, who had made themselves naked, and fallen off from their Lord and Captaine the Lord God, to returne againe vnto him. Very expresse and direct for this purpose is the charge of Christ to Ephesus, *Remember from whence thou art fallen, and repent, and doe the first workes.* Was it not the recouery of grace which David so earnestly Doct 2.
Grace decayed may be repaired.
1 Luk. 22. 32
1 Reu. 2. 5
2 Psal. 51. 10,

praised for? In faith he prayed, and was heard.

Reasons.

Two strong props there bee to strengthen our faith in the recovery of grace. One without vs, which is the Author of grace. The other within vs, which is the seede of grace.

1am. 1. 7

1 It is God who is the author of grace, who as in his nature, so likewise in his properties, is vnchangeable: so that the same cause which moued God first to bestow the graces of his spirit on a man, still remaineth in him to make him renew his spirit, and that is his mercy & goodnesse, which can no more be turned from his children then the Sunne be pulled out of Heauen. A cloud may hinder the bright beames of the Sunne, yet still it shineth, and will at length break foorth: so the beames of Gods kindnesse by the cloudes of our infirmities may bee kept from vs, but still there remaineth mercy in God, which will at length breake thorow those cloudes. For whom God once loueth ^a *bee loueth vnto the end*: and in this respect the graces of his holy spirit, are termed ^b *gifts without repentance*.

a 1ob. 13. 1

*b ἀποκαταστασις
χαριτος*

c 1 Pet. 1. 13

d 1 1ob. 3. 9

e 1ob. 7. 38, 39,

φ 4. 14.

2 The seed of grace is not ^e *corruptible, but incorruptible*. ^d The Apostle calleth it *the seed of God*: this seed is the holy sanctifying spirit of God, which ^e Christ very fitly compareth to a springing well, out of which *flow riuers of water of life*, whereby supply and repaire of grace if it faile may be made.

f 1 1ob. 3. 9

Now ^f this seede remaining in them who are born of God, who can doubt but that that which is decayed or impaired in them thorow negligence, security, pride, or any infirmity, may by repentance bee renewed and recovered.

Use 1.

[This highly commendeth the riches of Gods mercy,

cy, who contenteth not himselfe that once hee hath well armed and prepared his souldiers against their enemies, but is still ready to make repaire of that which is battered, shattered, or lost thorow the violent assaults of the enemy, or thorow their owne negligence. One would thinke it sufficient that once hee bestowed on vs *whole armour*, euen such as is sufficient to keepe vs safe, if our selues bee not in fault. But when thorow our default any of the peeces thereof are faulty or missing, to make it all vp whole againe, much amplifieth his goodnessse.

The riches of
Gods mercy.

This also sheweth a maine difference betwixt the *Law* and the *Gospel*. For the *Law* leaueth no place to repentance, nor affordeth any meanes to resume that which is lost, or recouer that which is decayed, but vterly condemneth a man for that which is lost or decayed: but saith, *Cursed is euery one that continueth not in all things which are written in the booke of the Lawe to doe them.* Gal. 3, 10. But the voice of the *Gospel* is *repent,* ^a *Ma* 3. 2. *sinne no more,* ^b *turne you, turne you from your wicked waies, for why will yee die?* I may in this respect resemble the *Law* to ^d *Abisbai*, the *Gospel* to *Dauid*: Both of them found their enemy: *Abisbai* would presently haue smote him starke dead: but *Dauid* waketh him, telleth him in what danger hee was, admonisheth him to looke better to himselfe. Thus the *Law* setteth forth the rigour of Gods iustice, the *Gospel* the riches of his mercy.

^c *see* 2.

A difference
betwixt the
Law and the
Gospel.

^a *Ma* 3. 2.

^b *1st* 5. 14. ^c

^d *Ex* 26. 31. ^e *1st* 26. 8.

^f *1st*

^g *1st* 21.
^h *1st*

The end why this whole armour is to be vsed, now followeth. It consisteth of two branches, First to *withstand*, which implieth a *fight*. Secondly, to *stand fast*, which implieth the issue of the fight, *victory*, and *conquest*,

Ira 1. 10. 11.

quest: both of them amplified with a circumstance of time, but in a differing manner. The first hath respect to the time present (*in the euill day*) The second to the time past (*hauiug done all.*) In setting downe the end, hee also declareth the benefit of this armour (*that yee may bee able*) whereof wee haue spoken on the 1. verse.

* c. 10. 11.
b. 10. 11. 12.

The word whereby the end in the first branch is expressed, is not altogether the same that was vsed in the 1. verse. The word there vsed was simple *to stand*. Heere it is compound *to withstand*, or *stand against*. This is a word of defiance and combate, and it also implicth the manner of fight, which is face to face, hand to hand, foote to foote, not yeelding an haire breadth to the enemye.

Heere then are two duties to bee obserued of all such as haue taken unto them the whole armour of God.

Doct. 3

1 *That stoutly they stand against their enemies, and bid them defiance*: Hereof we shall speake more on the first word of the next verse.

Doct. 4

Giue no
place to the
enemie.

c Chap. 4 v. 27

d 1. 10. 4. 7

I Pet. 5. 9

e Mat. 4. 3.

e. 1.

Reason.

2 *That they giue no place vnto them*. This is a duty which the ^c Apostle in expresse words commandeth. ^d Oft it is implied vnder this word that is heere vsed. ^e A worthy pattern we haue hereof in the example of our Lord & Generall, Christ Iesus, who still withstood satan in euery assault, and would not yeeld any whit at all in any of his temptations.

Our arch enemye is both crafty as a Fox, and cruell as a Lyon: his craft will make him soone espie & take an aduantage: his cruelty will make him follow it to the vttermost.

Use.

Great is their follie who first yeeld a little, and then thinke

thinke well enough to acquit themselves : they much ^{Great folly} deceiue themselves : for after they haue once yeelded, ^{to yield a little} they haue neither will nor power to stand, as they had before. For as Satan is subtile, so is ^a sinne deceitfull : ^{a Heb. 3. 13} who once hath tasted of it, will scarce content himselfe with a taste, but will still more and more linger after it. Thousands are deceiued therewith, and by small yeeldings at first, at length cleane ouerthrowne. An especial point of wisdom it is duly to consider our owne folly and weakenesse together with the Diuels craft & power, how in our selues (without this armour) there is no comparison betwixt vs and our enemies : yea also to consider the nature of sinne, and our proaness thereunto ; that so wee may resolutely set our selues against all temptations, not yeelding any whit at all to any. Who almost findeth not by wofull experience that a little yealding hath caused a great ouerthrow ?

The *time* against which the forenamed armour is prepared is next to be handled. It is here rearm'd ^{by the euill} *day*. By *euill* is meant not so much *sin* as trouble : & *day* is put for any continuance of time. Some take *euill day* for the whole time of a mans life, yea for the continuance of this world, all which time Satan assaulteth vs, but no longer.

This I take to bee too large an extent of this phrase, for in the originall there is to each word adioined an article, *that day, that euill day*, which implieth some set and distinct time ; wherefore other restraine it to the day of a mans death : but that I take to be too strict a restraint : there are many other daies and times wherein vse is to be made of armour. Wherefore in the meane betwixt both, I expound the euill day to bee that time where-
in

in Satan shall any way set vpon vs and assault vs, whether by outward afflictions or otherwise. All his temptations tend to euill; and therefore the time wherein he assaulteth vs may well bee termed an euill day.

Quest. When commeth that day?

Ans. It is no more knowne before hand then the day of death, or the day of iudgement. Whensoever the Lord letteth loose the raines to Satan, then is that euill day. That time wherein the Diuell depriued *Iob* of all hee had, smote his body with soare boiles, vexed him by his wife and friends, were euill daies to *Iob*. In that the Apostle telleth vs of an euill day, hee implieth

Dott. 5
There are
times where-
in the Diuell
shall be let
loo'e.

1 Tim. 3.1
Reu. 6. 10, 11

There be times appointed wherein the Diuell shall bee let loose, and haue liberty to assault vs. This the Apostle expressly foretold, saying, *There shall come perisous times.* Marke the answer that was made to the soules vnder the Altar, *that they should rest till their brethren which should bee killed as they were, were fulfilled.* Thereby is declared, that as they which were dead had their euill daies, so the liuing should haue their euill daies.

c. Act. 14. 23

The *c* Apostle maketh a necessity heereof, and putteth a *must* vnto it, saying, *We must thorow many afflictions enter into the kingdome of God.* As there are common times of triall for whole Churches, so for particular persons. There is small reason for any to doubt heereof, but it is a point of good wisdom for all to looke for it. For who is there that hath not felt some experience heereof, and by his owne experience can verifie the truth of this point.

Reasons.

The Lord will haue all his tried: for so is his owne power, mercy and wisdom the more manifested in his Saints, and so are his enemies the more confounded.

ded. Besides the Lord will heereby make a difference
betwixt his Church heere on earth, and in Heauen.

Bee not secure, as if no euill day could or would
come: this is a most dangerous conceit, whereby the
Diuell getteth great aduantage, for thus hee suddenly
suppriseth many: and yet it is the conceit of too too
many; In their peace and prosperity they thinke there
shall bee no alteration, they shall neuer be moued: not
onely carelesse worldlings, but often times Gods chil-
dren fall into this conceit, as ^a *David*. Take we heede
hereof, though for a while we thinke all well, yet al-
waies it shall not be so: *the euill day* commeth sooner
vpon some; later vpon others; longer it carrieth with
some, shorter with others, yet it comes vpon al: though
it bee vncertaine when it commeth, and how long it
carrieth, yet most certaine it is that it will come.

As another vse of this, marke the next point, for
in regard heereof the Apostle counselleth vs to prepare
against it: yea he maketh mention of the *euill day* as of
a motiue to make vs watchfull and carefull to arme
our selues against it. Now then in that hee biddeth vs
take armour, that wee may stand in the euill day, his
counsell is, that

Preparation must be made before hand, against the time of ^a *Do. 6*
triall. The care which *Iob* had for his children before
hand, must wee haue for our selues. It should seeme
that hee himselfe looked for the euill daies that came
vpon him: for he saith, ^b *The thing which I greatly fea-*
^c *red is come vpon me. &c.* And this was it which made
him so well endure so soare assaults. Very carefull
was Christ in preparing the Disciples against his depar-
ture, because he knew there were euill daies comming
vpon.

Vse.
Be not secure.

^a *Psal. 10. 6;*

^b *Psal. 30. 6.*

^c *Preparation*
^d *to be made a-*
gainst time of
triall.

^e *Iob. 1. 5.*

^f *Iob. 3. 25*

^g *Iam. 5. 11.*

upon them. The last petition of the Lords prayer con-
deth to this purpose.

Reason.

a Iudg. 18

If preparation be not before hand made, we may sud-
denly be surprised and overcome, * like the people of
Laish. But if wee bee well prepared, wee may well bee
the more secure.

Use.

Be not care-
lesse.

What is like to be the issue of them who put the euill
day farre away from them, and neuer think of resisting
the euill one till he set vpon them? Many thus plunge
themselves into much misery. The children of this
world are in this respect wiser then many Christians:
for they vse in time of peace to haue their trainings, mu-
sterings, tiltings, and many other marshall exercises,
that thus they may bee before-hand prepared for
warre.

Vse 2.

In time of
peace medi-
tate of the
euill day.

Let vs in the time of our greatest tranquillity medi-
tate of the euill to come: and for our helpe herein, ob-
serue what euill falleth vpon others, and consider the
like or worse might haue fallen, or may afterwards fall
vpon vs: and therefore thorowly examine our selves,
and search what faith, what hope, what righte-
ousnesse, what sincerity, what other good and neede-
full graces wee haue in vs, that wee bee not to seeke
of our Armour when the Diuell commeth to assault
vs.

Hitherto of the first branch, concerning the *End* of
arming our selues.

The second followeth, wherein the circumstance of
Time is first laid downe, and first to be handled: It is in
these words, *having done all things*; that is, hauing well
passed ouer all those brunts, whereunto yee shall bee
brought, and well acquainted your selues.

More

Heere first the Apostle implieth, that

Many trials are to be undergone, many assaults to bee withstood, before wee can looke to bee free and safe. *Therow many afflictions we must enter into the kingdome of God.* ^b *Many are the troubles of the righteous.* This was represented vnto vs in Christ our head, & in all his faithfull members in all ages, in Patriarchs, Prophets, Apostles, &c.

Doct. 7.

Many trials to be passed therow.

a *Abi. 14. 12*

b *Psal. 34. 19*

The ancient Iewes were an especiall type heereof. *Canaan*, a place of rest and quiet was promised vnto them; but before they entered into it, they went into *Egypt*, and were there bondmen, from thence they came into the Wildernesse, where they were brought to many straits and difficulties; and lastly, many soare battels fought, before they could haue rest in *Canaan*.

This partly ariseth from Gods good and wise ordering matters to his own glory, & his childrens good: and partly from Satans insatiable cruelty, who neuer thinkes he hath assaulted inough, so long as a Christian souldier standeth. It was a soare blow he gaue *Iob* when he deprived him of all his goods, and children; a blow that might haue stricken another cleane downe, yea starke dead: but because hee stood stoutly, he lent him another blow, which was much soarer; yea, still he laid on with all his might, till God would suffer him to strike no longer. The like vnsatiableness is manifested in his instruments: Instance *sauls* pursuing of *Dauid*, and the Pharisees persecuting of Christ.

Reason.

See the Reason

of *Doct. 1. can*

vers. 11

Thinke not the Christian combate ended when some few battailes are fought, and that thou art now out of all danger, because therow Gods mercy & pow-

Vse 1.

A few skirmi-

shes finish not

the Christians

combat.

er

*a Mat. 16. 63.
Or.*

er thou hast hitherto been deliuered, rather expect and prepare for more. No doubt but *Peter* thought himselfe safe enough, when one maide which would haue betraid him was gone away : but ^a wee reade that a second cameto him, yea others also. Wherefore so long as Satan hath liberty (which will be so long as wee, or any other man liueth in this world) let vs bee watchfull, and still prepared for many assaults one after another.

b Dan 5. 1, 30

Many stout victorious Monarchs haue beene overthrowne, because after a conquest they feared no fresh assault, and so haue been suddenly surprisid. It should seeme that *Belshazzar* was so ouertaken, ^b because the same day that he made his royall feast, himselfe was slaine, and his kingdome taken by *Darius*.

Vse 2.

Many are oft
assaulted, who
are not forsaken.

Many thinke, that by reason of those many assaults which the Diuell maketh against them, and the many trials whereunto they are brought, God hath vtterly forsaken them, and giuen them ouer to the power of their enemies; this then may serue for their comfort, and as a prop to vphold them, that God doth thus order the estate of his children, that many things must bee done and finished before we can looke for rest.

xxviii. 28. 29.

The word therefore which the Apostle vseth to set downe the time of conquest, is a word of perfection, and implieth a full and small ending of a matter: to it hee addeth a very generall particle *all*: whereby hee teacheth vs that

Doct. 8
All assaults
must be held
out.

It is not sufficient well to begin the fight, and make a good onset, nor yet to hold out the brunt of some assaults, but all how many soeuer, and of what kinde soeuer must be held out, all must be finished before wee can looke for victory.

He

Hethat saith *all*, excepteth not any at all. ^a This perfect finishing of all, is it whereunto the Apostle so earnestly exhorteth the Hebrews, and plainly telleth them that yet longer they were to endure, because ^b they had ^b Heb. 12.4 not resisted vnto blood, and therefore not finished all. In this respect saith Saint James, ^c Let patience haue her perfect worke. This was Christs care, ^d to finish all: therefore when hee was going to his triumph, hee said, ^e I ^c Jam. 1.4 have finished the worke, &c. and againe, ^f It is finished. ^d Job 4.34 ^e Ps 17.4 ^f Ps 19.30 So this Apostle (^g who would haue vs follow him, as hee followed Christ) ^h I haue fought a good fight, and haue finished my course. ^g I Cor. 9.11 ^h 2 Tim. 4.7

The promises of reward are restrained to this condition, ⁱ hee that endureth to the end shall be saved. ^k Bee ⁱ Reasens. ^k Mat. 10.22 thou faithfull vnto the death, and I will giue thee the crowne of life. To all those seuen Churches of Asia, to which Christ wrote, hee promised a reward, but with a proviso of ^l ouercomming. Hee that preuaileth in some conflicts, and is at length ouerthrowne, cannot properly be said to ouercome: so that ^m all which is done is in vaine, if all bee not done: For marke what the Lord saith, ⁿ If any man draw back, my soule shall haue no pleasure in him. ⁿ Heb. 10.38 Saul fought many of the Lords battels valiantly; but hee withdrew himselfe, and the Lord forooke him, so as at length hee was ouerthrowne. Was not the glory of all the former victories vtterly dashed thereby? did not the Philistims as much (if not so much the more) insult ouer him? so will the diuell.

Be carefull to adde constancy vnto courage, if thou desire the crowne of conquest, and though thou hast done many things, yet giue not ouer so long as there remaineth any thing to bee done. Doe not so much

Vse.
Constancy.

a Phil. 3. 13

consider what conflicts haue beene indured, as how many are yet still to bee indured. Regard what is to come, rather then what is past. * This was Saint *Pauls* minde. Many in all ages, who haue done many things haue lost the crowne of glory, because they haue not done *all*. I would the times and ages wherein wee liue, did not affoord so many examples of backsliding, as they doe. Many haue fallen, more are like to fall: the times are euill, men are weake, all of vs proane to faint.

Yet for our incouragement, note the last word of this verse, *to stand*, wherein the second branch of the end heer propounded, is laid downe. To stand in this place is a note of victory, it implieth that *aran* notwithstanding all his power, malice, subtilty, fury, sedulity, &c. cannot ouerthrow them that are well armed; but as Conquerers, when all the conflicts are ended, they shall stand safe and sure, even the last in the field. It is heere added as the issue of the former point, as if he should haue said; *If manfully yee withstand your enemies, at length yee shall stand as conquerers ouer them*. The point here to be noted is this, that

Doct. 9.
Constancy
getteth con-
quest
In the rea-
son of Doct
b 1am. 4. 7

c 1am. 5. 11

d e. 13

Courage and constancy bringeth assured conquest & victory. The * promises before mentioned, intimat asmuch That *b* which Saint *Iames* laieth downe as the issue of resisting the Diuell, is in effect the very same which is here laid down. There it is said, *the Diuell will flee*, here, *wee shall bee able to stand*; the Diuels flight, and our standing doe both imply a conquest.

This was the * end which wee know the Lord made at the end of *Iobs* patience. Hence it is that the Apostle *counteth* the man *blessed* *at such temptation*.

Gods

Gods honour is otherwiſe impeached, if they which fir-
 niſh all bee not crowned as conquerors: * of all men
 Chriſts ſouldiers are otherwiſe the moſt miſerable.
 where then is the priuiledge of induring? wherein lieth
 the difference betwixt thoſe which fight vnder Chriſts
 banner, and others, if not in preuailing? For the time
 Chriſts ſouldiers are commonly much more ſoarely af-
 ſaulted. But heerein conſiſteth the difference, ^b that ^b Heb 13.8
 they are neuer forſaken, * that the Lord wil giue a good ^c 1 Cor. 10.13
 iſſue, that though they are brought vnto temptation,
 yet they are neuer caſt into it: for ^a the rodde of the wic- ^d Pſal. 125.3
 ked ſhall not reſt on the lot of the righteous.

In all conflicts haue an eie to this end, though your
 enemies bee many and fierce, yet feare not., yee ſhall
 ſtand when they ſhall ſie. Patiently waite, and ſaint
 not. * Hee that beleeueth ſhall not make haſte: for God ^e 1 ſa. 28.16
 who alone can end the fight, ſtandeth by: he ordereth
 all the aſſaults, for number, meſure, kinde, continu-
 ance, and euery other circumſtance; & knoweth when
 and how to determin all. Therefore couragiously with-
 ſtand your enemies, that yee may victoriously ſtand.
 For * to giue no place to the diuell is to overcome the
 Diuell.

Uſe.
 Look to the
 iſſue.

* *Viciſſe eſt
 aduerſarij
 non ceſſante.*
 Hieron Epb. 3

Ephes. 6. 14. *Stand therefore bawing your loines
girt, &c.*



Unto the forenamed generall direction the Apostle addeth a particular exemplification of the same, distinctly setting downe certaine speciall graces, whereby as with peeces of armour wee may stand fast. This exemplification is set forth in forme of an exhortation, wherein note,

- 1 The duty whereunto hee exhorteth.
- 2 The meanes and manner how it is to be performed.

The duty is in this word *stand*. Though this word be the same with that which immediately before is set down, yet is it not of the same moode, nor of the same sence. That was a standing after the battaile was ended, and so a word of conquest. This is a standing in the battell, and so a word of conflict. This is of the imperative moode, and so implieth a duty, and not one duty onely, but many duties: for it is a metaphoricall word taken from souldiers: and according to the diuers acceptation of the metaphor, it implieth diuerse duties: as

- 1 A souldier-like courage: for as white-liuered, fresh-water, faint-hearted souldiers are ready vpon every brunt

brunt to yeeld and run away: so valiant courageous souldiers stand stoutly against euery brunt; and will rather stand and die, then stir and yeeld.

2 A settled abiding in ones proper place, or standing in his ranck, neither stragling abroad, nor going into any others place. Experienced souldiers well know what a safegard it is to haue the rancks wel kept, and therefore will not step aside.

3 A watchfulnesse opposed to luskishnesse and sluggishnesse: an heany headed, idle, luskish souldier is euer ready to lie downe, like a tired oxe or horse, but a wise watchfull souldier standeth to receiue his enemy whensoever hee maketh any assault.

4 Perseuerance with armour still on the back: faint-hearted weake souldiers being loth long to beare the burden of their armour, will oft put it on and off: when a skirmish is past, off goes the armour, & so is laid aside till they be forced againe to put it on: but old well experienced souldiers stand still with their armor looking for a fresh assault, and for more conflicts.

Hence are foure profitable duties to be learned of vs who professe to bee Christs souldiers.

I We must be of a valorous courageous minde against all our enemies, standing stoutly against them, & bidding defiance to them all, euen as ^a David stood against Goliath. How needefull this is in war against flesh and blood, appeareth by ^b Gods earnest vrging of it ^c 10 ^d 1st. 6, 7, 9 ^e *Joshua*: But much more needefull it is in warre against Spirits.

For they, though bold inough, yet are daunted with the stout standing of Christs souldiers; but heartned with timoroufnesse. Besides the courage of some va-

Duty 1.

Stand stoutly

^a 1 Sam. 17-45^b 1st. 6, 7, 9

Reasons:

lorous soldiers addeth spirits to all their fellows.

That wee may with courage stand against our enemies, obserue these and such like grounds of encouragement.

e 10f. 1. 9

d 1 Sam. 17. 45

1 That ^ethe Lord is with vs, and will not faile vs.

2 That ^dwee fight in his name and power, but our enemies in their owne.

e 1udg. 11. 37.

29

3 That ^eour battell is most iust, and we fight in a iust cause.

f Col. 2. 15

Heb. 2. 14

8 1 Cor. 10. 13

4 That wee fight with ^fenemies spoiled, whose weapons are blunted, whose power is limited,

5 That wee haue ^spromise of victory, and so are sure not to be ouercome.

Duty 2.

Abide in thy place.

^a 1 Cor. 7. 20

8 ph. 4. 1

We must be carefull to ^babide in the place where our Lord hath set vs. For this know, that wee haue a double calling, one, generall, as wee are Christians. The other particular, as wee are distinguished in Church, common-wealth, or family. Accordingly these two points are to bee obserued.

1 2 Tim. 4. 10,

^b 16

1 That wee remaine stedfast in the true Church where the Lords banner is displaid: that wee retaine our profession, and start not from it for gaine as ⁱDemas, or persecution, as ^kthey which forsooke ^pPaul. Stragling souldiers loose the succour of their Captaine, and helpe of their fellow souldiers. Such straglers from Christs armies are seperatists, heretiques, time-servers, and all reuolters.

2 That wee be conscionable and diligent in the seuerall functions of our particular callings: as in the common wealth, Kings, Iudges, Iustices, all Magistrates, all subiects also, all of any office, trade, &c. in the Church, ministers, other Church officers, and people

ple. In the family, Masters and seruants, husbands and wiues, parents and children. For this end are particular dueties prescribed to particular functions in Gods word. Many weighty reasons there be to vrge this.

1 ^a God hath appointed to euery one his distinct *Reasons.*
place. Now it was the commendation of Christ, and ^{a 1 Cor. 7. 17}
of *Moses*, that they were ^b *faithfull to him that appointed* ^{b Heb. 3. 2}
them.

2 The order wherein euery one is set, is the very beauty of the Church, and of the body of Christ: as the seuerall places of seuerall members, is the grace of a naturall body, Yea this order is the strength of the Church as in an armie: in this respect the Apostle saith. that the body of Christ is ^c *fitly ioyned together.* ^{c Chap. v. 16}

3 The graces which God bestoweth on vs, as faith, obedience, patience, &c. are best exercised, and manifested in our particular callings. ^{vv 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100}

4 In our proper distinct places, wee haue ^d the ^{d Psal. 91. 11}
Lords promise of protection, but not out of them. ^e *Num. 16. 12*
Many iudgements hath God executed on busi-bodies, ^f *1 Sam. 15. 2*
that entred vpon others places, instance ^g *Corah* and his ^{g 2 Chr. 26. 16}
conspiracie, ⁱ *Absolom*, & *Vzziah*, &c.

Wherefore wee are to take good notice of our particular places, and of the particular dueties belonging vnto them, and both pray and labour for skill and ability to performe them.

^a *It is the wisdom of the prudent to vnderstand his way.* ^{a Prou 14. 8}

That we be ^b watchful, and stand vpon our defence against our enemies, hee ^c as a thiefe will suddenly set vpon vs, comming when we are not aware of him. For the better performance of this duetie, wee must ^d take ^d heed ^d *Dutie 31*
Stand on thy guard ^{b 1 Pet. 5. 8}
c Mat. 24. 43
d Luk. 21. 34

heed of such things as may breed in vs a spiritual slumbering and drowlinesse, as are earthly delights and pleasures, worldly cares, &c. they which will watch, & must be sober.

1 Pet. 5. 8
Dutie 4.
Perseuere.

4 That we perseuere and continue in wel imploying the graces of Gods Spirit to our defence: thus may we better stand in the spirituall combate, then in our outward bodily sight: for our bodies haue need to haue the armour put off, for their ease and refreshing: but our soules haue no such need. The armour of God is not burdensome to the spirit. Of this duty I spake more fully in the 8. Doct. on the 13. verse.

Mal. 11. 30

Thus much for the duties which this first word *stand* implieth.

The next point is, concerning the meanes or manner of standing in the words following, *having your loynes girt, &c.*

In the 14. 15. 16. and 17. verses, there are sixe severall graces of the spirit, compared to sixe severall peeces of armour, which are especiall meanes to make vs stand fast, which are these,

| | | |
|-----------------|-------------|------------------|
| 1 Verity. | Compared to | 1 a Girdle. |
| 2 Righteousnes. | | 2 a Brest-plate. |
| 3 Patience. | | 3 Shooes. |
| 4 Faith. | | 4 a Shield. |
| 5 Hope. | | 5 an Helmet. |
| 6 Word of God. | | 6 a Sword. |

Out of this particular enumeration of these severall graces and peeces of armour, I will deliuer three or foure general obseruations, and then distinctly handle them one by one, as they lie in order.

Obs. 1.

Most of these severall peeces, euen all of them but one,

one, are defensive; that one which is offensive, namely the word of God, compared to a sword, is also defensive, as well as the rest.

The most part
of a Christi-
ans armour
is defensive,

Use.

Wee that are Christians must rather seeke to defend our selues, then annoy others. This was represented in that combate which our Lord fought with the Diuell: For^t Christ was led aside of the Spirit into the wilderness, and being there, the tempter came first vnto him, and first set vpon him: here wee see that there was a necessity to moue Christ to fight, and that in a double respect. First, in that he was brought into the lists. Secondly, that being there, he was assaulted. In this fight Christ especially aimed to defend himselfe, and to repell his aduersaries weapons. Therefore all his answeres are framed directly according to Satans obiections. Thelike we may obserue in his conflicts with the instruments of Satan, the Scribes, Pharises, Herodians, &c. as also in those conflicts, which his Prophets, Apostles, and other Saints haue had with Satan, and his instruments.

f Mat 4: 1 &c.

Hereby we see that wee fight in a iust quarrell: for what iuster cause can there bee, then for a man to defend himselfe, and his owne right.

Reason.

Obiect. But defendants are oft in the greatest blame.

Ans. True, when they keep men from their own right, and makethem recover it by force. But we keep nothing from Satan which is his due: he seeketh to get those from Christ, whom Christ hath dearly bought, even with the price of his owne blood. It is therefore a Diabolicall property to raise vniust quarrels, and by force to seeke to wring from any that which hee hath no right vnto. If we be thus set vpon, lawfully we may defend

send

send our selues, and with confidence call for Gods aide, yea also in faith depend vpon him.

2 Obs. One offensive weapon, the word of God, which is a sword, is put into our hands, so that iust occasion being offered, we may and ought to doe our best to repel and driue away the Diuel, and his instruments. Hereof I shall speake more largely on the beginning of the 17. verse.

3 Obs. Euery part and peece of this armour, is for the forepart of a man, neuer a peece for his back, or hind-parts. What doeth this imply, but that wee should alwayes stand against our enemies, face to face, and neuer shew them our backes, neuer fly from them: but haue *Nebuchadnezzars* holy resolution, and say, *should such as we flie?* oft we are stirred vp to fight, wrestle, stand, resist, &c. neuer perswaded in the whole booke of God to flie, that is, to yeeld the victory vnto Satan. We may wisely auoid his temptations, and not yeeld to them, when by them he seekes to draw vs from the seruice of our Lord, to his slavery, and thus^h we are commanded to

g Neh. 6. 11

h 1 Cor. 10. 14

i 2 Tim. 2. 22

Diabolus non opus aliquod alind, nisi subnertat: hic est cibus illius, hic honor, hoc exgandium, Christi. in Mat. 4. bom. c.

k 1 Pet. 5. 8

flie from idolatry, soⁱ flie from the lusts of youth, &c. But timorously to cease from resisting temptations, and withstanding the Diuell, is dangerous to our selues, and dishonorable to God: it maketh Satan euen insult ouer God himselfe, whose souldiers wee are, and get great aduantage against vs, for flying from God; whom haue we to flie vnto? being out of Gods protection, the Diuell will soone make a prey of vs. Let vs not thinke, that if we yeeld the field, the Diuell will be contented: It is not the glory of conquest that hee seeketh, so much as our destruction: *hee seeketh whom to deuoure.*

In this particular enumeration of these severall peeces, I finde a Christian souldier armed from top to toe: for heere is an helmet for his head and face: a breastplate, together with the tassels and cuisses, from neck to middle, and from thence to the knees: a girdle to knit them together; greaves from knees to the soales of the feete, a sword for the right hand, and a shield for the left. Well therefore might the Apostle terme it *whole armour*. *Obser. 4.* Every part fenced.

Let our care bee to adde one peece to an other, and so wee may well content our selues therewith, boldly may wee defie our enemies having it on, and not feare what they can doe vnto vs. These vses haue bene largely handled, so as I neede not now further insist vpon them. *Vse.*

Ephes. 6. 14. Having your loines girt about with truth.



He first peece of spirituall Armour heere in order set downe by the Apostle is *Truth*. In handling whereof I will shew, first, what truth is heere meant. Secondly, how fitly it is compared to a girdle. Thirdly, what account is to be made thereof. Fourthly, what wyles the Diuell hath to wrest it from vs.

For the first, There is in man a four-fold truth. 1. *g* 1. Four kinds of truth
Of iudgement. 2. Of heart. 3. Of speech. 4. Of action.

Truth

Truth of
iudgement.

Truth of iudgement is, when a mans iudgement agreeeth with Gods word, which is the touch-stone of truth: so as the principles of that Religion which hee professeth, and his opinion concerning the same, are grounded thereon, and may bee warranted thereby. When the vnderstanding of man, being inlightned by Gods Spirit, and informed by his worde, remaineth settled and established in that doctrine which the worde of God teacheth, then is there truth in his iudgement: this truth was it for which ^a Saint *Peter* commended the distressed Iewes to whom hee wrote, and which ^b Saint *Paul* exhorteth the ephesians to follow. This is opposed to *error*.

^a 1 Pet. i. 12

^b 1 bap. 4. v. 15

2 Truth of
heart.

Truth of heart is the singlenes and sincerity thereof, whereby a man seeketh to approue himselfe vnto God the searcher of all hearts, and to bee accepted of him: ^c this is *that truth in the inward affections, which God loveth*, and ^d wherewith *Hzechiah* comforted himselfe, yea which he pleaded before the Lord, when he had received a sentence of death. This is opposed to *hypocrisie*.

^c Psal. 51. 6
^d 1 sai 38. 3

3 Truth of
speech.

Truth of speech is an agreement of the worde of a mans mouth both with his minde, and also with the matter which he vttereth. This is it, whereunto we are exhorted, *Eph. 4. verse 25. speak the truth*. And ^e which the Apostle oft affirmeth of himselfe. This is opposed to *lying*, when a man speaketh against his minde and conscience: and to *falsehood*, when a man speaketh contrary to the thing it selfe.

^e Rom. 9. 1
1 Tim. 2. 7

4 Truth of
action

Truth of action, is a plaine, faithfull, and honest dealing in all things, whether wee haue to doe with God or man, when men neither make shew of doing that which

which indeed they doe not, or of doing it otherwise then they doe: ^fthis truth was in *Nathaniel*, in which ^f*Ioh 1. 47* respect Christ called him an Israelite ^g*in truth*. This is ^g*Gal 2. 14* opposed to *dissimulation* and *deceit*.

Some apply the *truth* heere mentioned, to doctrine and religion, as if only the soundnes of it were meant: others reſtaine it to the vprightnesse and ſincerity of our hearts and affections: others vnderſtand it of the truth of our words and ſpeeches: and others expound it of the purity and innocency of our praſtiſe and carriage.

But whoſoeuer exclude any of theſe fore-named branches of truth, come (as I take it) ſhort of the Apoſtles meaning, all of them muſt concurre, to make vp the ſtrength and beauty of this *girdle*. For truth is a ^{Truth as ſalt,} generall propertie, which as ſalt ſeaſoneth euery thing, and maketh it ſauory to God and man: the whole lump muſt be leauened with it, I meane the whole man thoroughout, his opinion, his affection, his communication, his conuerſation.

1 Truth of iudgement is the ground of all the reſt: ^{Truth in iudgement the foundation to the reſt.} for though our hearts be neuer ſo ſincere, our ſpeeches neuer ſo true, our actions neuer ſo plaine, yet if in iudgement we be miſſed, all is but as ſtraw and ſtubble, which when it commeth to the fire of triall, will ſoone be conſumed.

It ſeemeth, that before *Paul* was inſtructed in the truth of the Goſpel, he had a kind of truth in his heart, for he ^a*was zealous towards God*, yea alſo in his ſpeeches ^a*Act. 22. 3.* and actions, for ^b*hee was unrebukeable concerning the righteouſneſſe which is by the Law*: yea, ^c*he thought in himſelfe he ought to doe what he did*: ^b*Pbil. 3. 6.* ^c*Act. 25. 9.* hee had not a double heart,

heart, a double tongue, he pretended not what he neuer intended, yet because hee wanted truth in iudgement, all was but ^a drosse, and losse vnto him.

d Phil 3. 8.
Yet without
the rest it is
nothing
worth.

e Psalms 2
לב ולב

2 To truth of iudgement, must truth of heart be added, or else notwithstanding the soundnesse of doctrine which we professe, wee make our selues odious and abominable to God: for God gaue man but one single simple heart: if any haue ^e *an heart and an heart*, the Diuell hath giuen him that double heart, it is no part of Gods Image, God will not acknowledge it. *Judas* knew the truth of Religion, and preached it as well as the other disciples, but wanting truth in his other parts, what good got he thereby, but the witnes of his conscience against himselfe?

3 But what if a man which professeth the true Religion, thinke he hath a single heart, and yet bee giuen to lying, and to deale deceitfully? surely he disgraceth his profession, and giueth iust cause of suspicion, that he hath no honest heart: for the heart is as a fountaine. Out of the abundance of the heart, proceede a mans words and actions: yea the heart is as a Queene, and hath a command of a mans tongue, and of all his outward parts: so that if there be truth in it, there will bee truth in all the other parts: sincerity in the heart will keepe the tongue from lying, and the whole cariage of a man from dissimulation and deceit, We see then that of necessity all these foure branches of truth must be ioyned together, to make vp this girdle.

§ 2 Truth fitly resembled to a girdle.
c *ἡ ἀρετή*
the ioynt.

II The next point is concerning the metaphor, and the fit application of this grace of truth. This speech of ^e *girding the loynes*, is in Scripture taken in a double sence: one for trussing vp a mans garments: the other

other for close and fast tying his harness together: in the former sence the metaphor is taken from travellers or runners: for in those countries they were wont to weare long side garments, which if they were not tucked vp, they would hang dangling about the heeles of such as trauelled or run a race, and so bee a great hinderance vnto them. In this sence this metaphor is oft vsed, & thereby Gods people were taught to remoue all impediments in their christian course and iourney, and to bee as well prepared as they could be to performe the worke of the Lord. In the latter sence the metaphor is taken from soldiers, who are wont to knit their armour close and fast vnto them and so tie their loines hard, partly to keepe their armour from loosing and shaking, and partly to keepe their body steddy. ¹In this sence the Lord said to *Iob*, ¹*gird vp thy loines like a man*: that last phrase *like a man*, ¹*Iob. 18. 46* ²*King. 4. 39* ³*Exod. 12. 11* ⁴*Luk. 12. 35* sheweth that he speaketh to him as vnto a souldier, whom he would haue to stand stedfast, and to hearken vnto him.

Here it is to bee taken in this latter sence, and signifieth a souldier-like girding of the loines: for which purpose, they who weare armour, vse to haue a strong faire girdle, commonly called a *belt*, whereby they knit fast together, and close vnto their middle the vpper & lower peeces of their armour, as their brest-plate, and their tassets & culthes. These belts as they were strong, so they were set with studdes, being faire and large. There is a double vse of them: one to keepe the severall peeces of armour fast and close together, and to hold the loines of a man firme, & steddy, that hee might bee able to stand the surer, and hold out the longer.

The

The other to couer the ioints of the armour, that they might not be seene. The first vse was for strength: the second for ornament.

Quid speciosius ipsa veritate ad quam omnis spectator peruenire se cupere conficiatur
Eccl. Aug. de ver. Rel. cap. 49

Thus truth is both an ornament to a Christian soldier, and also an excellent meanes of strength to uphold him.

For it doth both grace and honour him before God and man; and also fast holdeth together other graces of Gods spirit, especially in temptation when they are most shaken, and so upholdeth him. This will more evidently appeare by the particular branches of truth before mentioned.

Truth the best grace to religion

I What greater ornament and bewty to religion then soundnesse and euidence of truth? This is the very glory and crowne thereof: all other vaine glosses as *antiquity, vniuersality, vinity, vniformity, succession, consent, multitude, pompe, reuenews, &c.* being seperated from truth, are but as so many pearles in a bliade eie, which make it so much the more deformed: for the more antient, vniuersall, vniforme, &c. superstition, idolatry, or any false religion is, the more odious, and detestable it is, but the more true and sound it is, the more excellent and glorious it is.

And the greatest strength

Veritas vinci non potest multitudine hostium non terretur.
Hieron.

So for strength, what can better settle & establish the iudgement of a man then truth, : *Great is truth, and preuaileth.* It is like a sharpe sword in a weake mans hand, which is able to pierce deep though there bee but small strength to thrust it. Truth cannot be overcome, neither is daunted with the multitude of enemies.

This is it which hath made Martyrs in all ages to stand to their profession vnto death, and to seale it with their blood rather then start from it; yea, though many
 of

of them were illiterate men and weak weomen.

The like may be said of the other branches of truth:
an vpright and sincere heart maketh a man amiable be-

fore God himselfe. ^a *David being a man of a single heart, is tearmed* ^b *a man after Gods owne heart.* And ^a *1 Kgs. 19. 3;*
^b *4. 5*
^c *Noah being an vpright man, found grace in the eyes of God.* ^b *Acts 13. 32.*
^c *Gen. 6. 8, 9*

No eloquence or learning can so grace and commend a mans speech as truth: for lying and falsehood, are parts of that ^d foule and filthy communication, which the Apostle condemneth. ^e *The Lord hateth a lying tongue:* ^f *it is an abomination vnto him.*

^d *Col. 4. v. 39*
^e *Pro. 6. 17*
^f *Eccl. 12. 13*

No outward comelineffe of body can so commend a man, as plaine, faithfull and honest dealing. ^g This made *Nathaniel* so gracious in Christs eyes: but none more odious and detestable to God and man, then dissembling, and deceitfull persons: the conscience of such, maketh them to shun the light, and bee afraid of Gods presence, as ^h *Adam.* So likewise, truth in all these, doth very much strengthen and vphold a man in time of tryall, and keepeth him from fainting. ⁱ This was the ground of *Iobs* courage and constancy. ^k This added an edge to *Hezekiahs* prayers. ^l This made *Dauid* bold to referre himselfe to Gods tryall and examination. ^m This vpheld *Paul* against all that could belaid against him.

^g *Iob. 1. 47*

^h *Gen. 3. 8*

ⁱ *Iob. 27. 5, 6*

^k *1 Sa. 31. 5*

^l *1 Sa. 38. 3*

^m *Psal. 16. 1*

ⁿ *1 Cor. 4. 4*

The account which wee are to make of this spirituall belt is declared by ⁿ *Solomon*, who exhorteth to *buy the truth, and not sell it.* This aduice concerneth two sort of men, 1 such as haue it not: they must labor to get it, 2. such as haue it: they must hold it fast. That this directiō may be the better applied, wee are well to search whether wee haue this girdle of verity or no. Fitly may I

^o *3. What account is to be made of a truth.*

^p *Pro. 23. 23*
^q *expounded.*

o *1 Cor. 13. 5* apply that to truth, which o the Apostle speaketh of faith, *examine your selves whether ye haue truth, proue your selves.* There is no grace which maketh a more sensible difference betwixt the children of God and of the Diuell, then truth. In this examination we must proceed in order,

How triall of
truth may be
made

1 Thes. 5. 21

1 1 Joh 4. 1

1 Job. 1. 39

1 Acts 17. 11

1 1am. 1. 18

2 Tim. 3. 16

1 Triall is to bee made of the truth of our iudgement: whether the religion which wee professe, and all the principles thereof bee assuredly sound and true. To this tendeth o that exhortation of Saint *Paul*, *trie all things*, and o that of Saint *Iohn*, *trie the spirits*. For this end, the direction giuen by Christ (*search the scripture*) is to bee obserued and followed, as it was by the men of *Berea*: for the Scriptures are o the word of truth, and o the voice of God, the highest and chiefest iudge: a most perfect, sufficient, impartiall iudge: who make any other iudge may soone bee deceived.

Heere see what wrong Popish guides doe to their followers in keeping from them this touch-stone of truth: see what ideots they bee who thinke it sufficient to beleeue as the Church doth. Such are they among vs, whose onely ground of faith is the common receiued Doctrine, be it true or false. No maruell they bee soone shaken and remoued: they want this girdle of truth, which should strengthen them.

** Psal 133. 2, 3*

a Psal 26. 1

2 If wee finde truth seated in our vnderstanding, then are wee further to obserue whether like the o ointment powred on *Aarons* head, & the dew that fell on the mountains of *Sion*, it descend from the head to the hart: whether the hart be vpriight before God or no. It appeareth that o *Dauid* thorowly searched his heart for the truth thereof, or else durst he not with such boldnes and

and confidence haue referred it to God strial: the like I might instance in *Iob, Hezekiah, Paul, & many others*. Great neede there is of thorow trying the heart: for ^b *it is deceitfull aboue all things*, & that not onely to others who cannot discerne the secrets thereof, but also to men themselues, if at least they diue not into the bottom of it. Some bee such grosse hypocrits, that they cannot but in their hearts condemne themselues, as *Ananias & Saphira*: others so simple as they beguile ^c *themselues*, like *Peter* and the other Disciples. In all ^d *ages* many haue thought better of the integrity of their heart, then by prooffe and euent it hath fallen out to be. The best triall of our heart will bee by our disposition when wee are alone, or when wee can conceale our thoughts & cogitations from all men, yea euen from the very suspicion and coniecture of men: if then they be vpriight, and therefore vpriight, because we desire to approue our selues to God, ^e *as Ioseph*, then may ^f *wee* bee assured there is truth in them.

3 From the heart which is a fountaine, wee are to proceede to the streames thereof, our speeches and actions; and search whether from this cleare spring there flow forth cleare waters, and so see what correspondency there is betwixt them. Now heere wee are not onely to obserue whether our speeches doe agree with our knowledge of the thing wee vtter, and with euidence of the thing it selfe, or whether our actions be plain, or fraudulent & deceitfull, but also whether that true and good communication which wee vtter, and those true and honest actions which wee performe, doe come ^g *from the good treasure of a true heart*. For our helpe in ^h *this triall* note these few directions.

1 What is the *ground* of truth in our words and actions? what *moueth* vs thereunto? whether popular applause (as the Scribes and Pharisees, who *did all to bee seene of men*,^b for they loued the praise of men more then of God) or credit and estimation (as ⁱ *Saul*) or profit (as ^k the Shechemites) or respect to some men (as ^l *Isaiah* & his people) or desire of quiet and auoiding trouble, (as ^m they which became *Iewes* in *Mordecaies* time) or company and example of others, (as ⁿ *Ananias* and *Sapphira*) or intent to worke some mischiefe, (as ^o *Iezabel*, & *Pishmael*.) These and such other bie respects being the ground and cause of our actions, doe plainly argue that there is no sound truth in them.

2 What is the *extent* of that truth wee make shew of? whether it bee *in all things*.^q This was the prooffe of the Apostles good conscience: for truth is a leuen^r which leasoneth the whole lump. So as they which at some times, and in some things are watchfull ouer their words and actions, but carelesse at other times in other things want this leuen of truth as ^s *Herod*.

3 What the things are wherein we are most stricke? whether they bee matters of greatest weight and moment? they who pretend much truth in small & light matters, and are carelesse and dissolute in great and weighty matters, haue no sound truth in them. Such were the *Scribes & Pharisees*.

4 What order wee obserue? whether first wee begin with our selues, and looke to our owne speeches & actions. Many will be more forward and zealous in stirring vp others to al manner of truth then themselves yea, they will checke others for failing in such things wherein themselves are most faulty: surely there is no sound

g *Mat.* 23. 5h *Isaiah* 43i 1 *Sam.* 15. 30k *Gen.* 34. 23l 2 *Chr.* 24. 23

17

m *Ezra* 8. 17n *Act.* 5. 1o 1 *King.* 21. 9p *1st Pet.* 4. 6q *Heb.* 13. 18r 1 *Cor.* 5. 6s *Mar.* 6. 10t *Mat.* 23. 13u *Mat.* 23. 4

found truth in such. * Christ maketh this a note of hypocrisie. ^{a Mat. 7. 3}

Thus are we to search our selues thorowout, and if vpon this search wee cannot finde that wee haue this girdle of verity, then we must obserue the first part of the Wisemans aduice, *Buy the truth*, that is, vse all the meanes which possibly we can, for attaining vnto, and possessing it: yea, though it be with a departing from, and forsaking of many things which seemed profitable and pleasant vnto vs, because they and truth could not well stand together. The Metaphor of buying implieth a letting goe of some things, for the attaining of other things. Excellently is this set foorth vnto vs by two * parables, which Christ vttered, one of a man that bought a treasure, and another of a merchant that bought a pearle. Truth is a rich treasure, and a precious pearle: if the worth of it, and the need which we haue of it, were well knowen, I doubt not but easily wee should be perswaded to part with much for the getting of it. So excellent it is, that for it selfe it is to be loued.

How to buy truth.

a Mat. 13. 44

Præmissa propositionem scriptam diligenda est, Aug. in Gal.

I will therefore first lay downe some motiues to stir vp in vs a desire of truth, and then some directions, to instruct vs how to get it.

For the first, note the excellency : 2. the necessity: 3. the benefit of truth.

1 Excellent must that needs be, which maketh vs like to God: but nothing can make vs more like to him then truth; for he is the ^a Lord God of truth, ^b his Sonne is truth, ^c his holy Spirit the Spirit of truth, ^d his word, ^e the word of truth, ^f his promises, commandements, iudgements, waies, workes, all truth. Heerein doe the

The excellency of truth.

a Psal. 31. 5

b Iob. 34. 6, 17

d Jam. 1. 17

e Psal. 119

f Mat. 6. 10
g Iob. 8. 44

glorious Angels and Saints resemble God, ^f whom to imitate is an excellent thing, ^g most contrary is the Diuell, and all that beare his image.

SH
h Gen. 6. 9.
i 17. 1.
j Psa. 26. 1.
k Isa. 38. 3

Besides, Truth is a kinde of perfection in all Christian graces; yea, the greatest perfection that we can attaine vnto in this life, ^h one and the same word in Hebrew signifieth both integrity or vprightnesse and perfection, so as some translate it *vpright*, some *perfect*. In regard of this quality, ⁱ we may appeale to Gods iudgment, but not in any other kinde of perfection, whether of degrees, parts, measure, or the like, so that in this respect it hath an excellency aboue all other graces.

The necessity
of truth.

h 2 Tim. 1. 5
i Rom. 12. 9.
k Iam. 3. 17

2. So needfull it is and necessary, as without it no other grace can be of any vse. Faith, hope, loue, and all other graces, are as corrupt and putrified meate without it. Therefore the Scripture commendeth ^h *faith vnfained*, ⁱ *loue without dissimulation*, ^k *wisdom without hypocrisie*, &c. yea also, *lippes vnfained*, *innocent bandes*, &c.

l Mat. 5. 30
m Ex. 2. 23.
n 34
o Hypocrita ob
inspectore cor-
da Deo merce
demon capi-
unt, nisi fallacia
supplicium.
August. de
serm. Dom. in
moite. lib. 2.
The benefit
of truth.

No knowledge, ^l no righteousness, no good thing can stand an hypocrite in any steed. What good got *Saul*, *Indas*, *Ananias* and *Saphira*, *Simon Magus*, and such other hypocrites, by all those seeming excellent gifts, which they made shew of? all they did was odious before God: therefore notwithstanding the Pharisees prayed oft, gaue much almes, fasted oft, duly payed their tithes, &c. yet Christ denounceth many woes against them, Mat. 23. hypocrites receiue no reward of God, but the punishment of deceit.

m Chry. 30.
18, 19, 20

3. Such is the benefit of truth, that the least measure of grace seasoned with it is acceptable to God, and in that respect very profitable to vs. ^m It is noted of those

those which in *Hezekiah* time came out of *Ephraim*, & other tribes of *Israel*, vnto *Ierusalem* to keepe the passeouer, that they had not clensed themselues according to the Lawe, whereby they prouoked the Lord to inflict some iudgement vpon them: but *Hezekiah* putting the Lord in minde how they came with their whole hearts to seeke the God of their fathers, the Lord healed them. Well might ^m *Dauid* pronounce the vpright ^m *Psal. 119. 1* blessed, for as ^m *God loneth truth*, so ^m *the vpright are his* ^m *Psal. 51. 6* delight, and ^m hee hath promised to withhold no good ^m *Psal. 119. 20* thing from them. ^m *Psal. 84. 11*

Thus wee see what good reason wee haue to buy truth. Obserue now how it may be gotten.

For truth of iudgement we must resort to the place where it may be had, that is the true Church, ^m *the pillar & ground of truth*. In it is the fountaine of truth, the holy Scriptures: in it flow forth the streames of truth by the ministry of the Word. Be thou one of the members of the true Church, so shalt thou haue a right therunto: search the Scripture, frequent the ministry of the Word, so shalt thou finde truth. Rather then goe without it, let goe honour, wealth, pleasures, ease, and all thy naturall and carnall lusts: let goe all. *Paul* had surely a good minde to buy the truth, for ^m *hee counted* ^m *Phil. 3. 8* *all things losse for the excellent knowledge sake of Christ*. ^m *How truth in iudgements is gotten.* ^m *1 Tim. 3. 15*

For truth in heart, speech, and carriage, remember that thou standest alwaies in the presence of God, and that thou hast to doe with him whether thou art alone, or in company, doing any duty that appertaineth to God or man; & in respect hereof, let thy care be to approue thy selfe to God: thus shalt thou get truth. For marke the charge which God himselfe gaue to *Abraham*, ^m *How truth in heart, speech & carriage is gotten.*

Gen. 17.1

Gen 39.9

ham, *walke before me, and bee vpright.* The former part of this charge is a cause of the latter: the latter a fruit and euidence of the former. *Joseph* had well acquainted himselfe with Gods presence, which made him so honest and vpright.

This is it which maketh men such dissemblers in their words & actions, that either they know not Gods presence in euery place, or belecue it not, or thinke not of it, or regard it not. Mans presence maketh many be faithfull, iust, honest, &c. surely Gods presence must needes worke much more if it were duly weighed, or els men haue atheisticall hearts. Let vs set God alwaies before vs, and depart with any thing rather then offend him, and thus shall we come to be vpright.

Sell not truth

2 Pet. 2.19,
20

After that truth is gotten, our next care must bee fast to hold it, and thereby manifest that great account which wee make of it. *Sell it not* (saith the wise man) by no meanes vpon any condition, for any respect let it goe: for then ^{it} it had been better for vs neuer to haue had it. All the good wee reape by verity and integrity after it is lost, is this, that another day it will rise vp in iudgement, and be an heauy witnesse against vs. Some men make such account of some Jewels they haue, that no preferment, no fauour, no wealth, no office, nothing can purchase them, and yet it may be that their iewels are not worth the price which is offered for them. Should not wee much more esteeme of truth, for which no sufficient price can be giuen? The holy confessors and martyrs in all ages haue well knowne the value of this iewell, and in that respect preferred it before their liuings & liues: they would not let goe truth
of

of doctrine. * *Ioseph* would not let goe truth of heart, *Gen. 39.9* and action for loue nor feare.

This latter point of fast-holding and safe-keeping *truth*, is the rather to be regarded, because the Diuell ^{§ 4 Satans} and his instruments (not ignorant, that if this girdle be wanting, all other peeces of armour will stand vs in no stead) haue bene in all former ages, and still are busie to get it away from vs, sometimes by force and feares, and sometimes by faire inticements and allurements to draw vs from truth of doctrine: on the one side are brought many plausible arguments, agreeable to the naturall humor and reason of man, (such are most of the arguments which Papists vse) on the other side much trouble & great persecutiō is raised: if they cannot cleane ouerthrow truth, yet they will do what they can to adulterat it: witnesse the Prophets and Apostles times, and euery age euer since: I would our age and Countrey were free from it. Behold how busie Popish Iesuites, Priests, and Friers are: what would they not giue? what would they not doe, to dispossesse vs of the truth of Religion?

Solikewife for sincerity, how doe profane worldlings seek to wrest it from vs? indeuouring to make vs odious to all, because we will not yeeld to them. These are as spightfully bent against vs for sincerity, truth, and honesty in our heart, words and actions, as Papists are for verity and soundnesse of doctrine. For some ^{b 1 Km. 22. 85} hate those that are honest and vpright (as *Ahab* hated *Miciah*) some ^{c Gen. 21 9} scoffe at them (as *Ismael* at *Isaak*) saying, *plaine dealing is a iewell, but he that useth it will die a begger*. Yeath they will not sticke to brand them with the odious terms of hypocrisie and dissimulation, though

of

d Job. 2. 6. c. 9

of all sort of people they are farthest from it: especially, if God suffer any affliction to fall on them (as ^d on his seruant *Iob*) then with ^e *Iob's* wife & friends, they will be ready to vpbraid vnto them their integrity & vprightnesse, as if all had beene onely in shew to bleare mens eyes. But if any that indeed with an hollow heart haue made profession, doe fall away, and so bee discovered (as *Iudas*, *Ananias*, *Demas*, and such other) their examples shall bee cast in the teeth of the most vpright.

Many by these and such like discouragements haue been moued to make no account of truth, but to leave it to such as better esteeme it then they. Others to cast it away, and to yeeld to the times both for religion and conuersation, shewing themselues as superstitious or profane as the worst. I will therefore as an antidote against those poysonous obiections, discover the vanity of them, and shew how these wyles may be auoided.

I Against fast houlding truth in iudgement, two things are especially objected. One, that it is not necessary. The other, that it is dangerous.

Whether a
man may bee
saued in a-
ny religion

Obiection 1: They say it is not necessary because a man may be saued in any religion.

g Chap. 4. v. 5
h Joh. 14. 6
i Gal. 1. 8

Answer. This is a most false and impious position, the very bane of true religion. The Apostle expressly saith, there is *one faith*. In that Christ termes himselfe *the way, the truth, the life*, doth hee not imply that hee is the onely true way that leadeth to life. That curse which the Apostle thundreth out against all that preached any *otherwise* then he had preached, ought to terrifie vs from yeelding to any thing but the truth.

^a 2 Thes. 2. 1

^b Hee pronounceth them *dammned which beleeue not the truth.*

Obiect.

Obiect. 2 The danger which they alledge is either in regard of conspiracies, treasons, insurrections, &c. which Princes and Gouvernours are subiect vnto, if they be too stiffe in maintaining truth of religion: or persecutions which subiects are like to fall into, if they bee too resolute in professing the truth.

Answer. For the danger of Princes and Magistrates, God protecteth defenders of truth. they neede not to feare it, because they haue God to watch ouer them, and to be their protector so long as they maintaine his truth. Not to search after examples of other ages & places, consider how miraculously God preserued Queene *Elizabeth* (of blessed memory) both from inuasions of enemies abroad, and also from many conspiracies of traitors at home. After 44. yeeres, and 4. moneths prosperous raigne, in peace she ended her daies, notwithstanding all dangers whatsoever. Many treasons, close, cruell treasons, such, as the like in all former ages haue not been heard of, haue also beene intended against our present royall Soueraigne: what hath been the issue? they which laid the snares were caught themselves, and hee yet remaineth safe, (and long may he remaine safe) Surely God hath respect to the truth, which hath been, and still is maintained in this land. Our neighbour King thought to auoide danger by letting goe the truth, and yeelding to idolatry: but thereby he cast himselfe out of the protection of the God of truth. a Henry 4. the French King. What followed thereupon? one sorry villaine suddainly slew him in the midst of his guard.

As for the persecution which is raised against others, To be persecuted for truth a matter of joy. it is a note of blessednesse, a matter of reioicing: and in this respect a strong motiue to perswade vs fast to hold truth. Mat. 5. 10, 11. 2. c. Luk. 6. 13

2 Against trueth of heart, and remaining stedfast therein, are objected, 1. vexation of minde. 2. wearisomnesse. 3. outward troubles. 4. the iudgement of other men.

Obiect. 1. The Diuell suggesteth to many that it is impossible alwaies to keepe the heart vpright: and that if there bee a little failing the conscience is so troubled, as it can hardly (if at all) be quieted: and thereupon inferreth that it is best not at all to regard trueth of heart.

Truth kee-
peth from
dispaire.
d Job. 27 5, 6
e 1/2. 38 3

Answer. There can be no better, no more sufferaigne a preseruatiue against trouble of conscience then truth of heart. ^d This kept *Iob* from dispaire: this made *Hezekiah* bold. Truth of heart is a strong prop to a man in the midst of his manifold infirmities: for it is impossible to keepe the heart free from all corruption, but yet there may be truth in heart. Euery corruption though it argue imperfection, yet it argues not hypocrisie, if it steale into the heart against our honest purpose, and against our earnest desire, and being discerned causeth godly sorrow, and christian watchfulnesse, both in purging the heart of that which is entred in, & also in keeping it that the like enter not in againe. But where there is no truth of heart, it is vtterly impossible that there should bee any sound comfort. If such a mans conscience be euer troubled, it will be overwhelmed and drowned in dispaire.

Obiect. 2. Again, he suggesteth that it is a wearisome thing to keepe the girdle of truth alwaies close vnto vs. None can hold out, the most vpright haue fallen away, as *Demas* and others.

Truth is easie
& sweete.

Answer. It seemeth wearisome onely to those who
never

neuer felt it, neuer knew it. I may say of it, as ¹ Christ ¹ Mat. 11. 30
of his yoke, *it is easie and light*. Yea, it is sweete and
pleasant to him that indeede tasted of it. As for those
which haue fallen, they neuer had a graine of truth in
their hearts: all the shew they made, was onely a shew:
They fell because they had no truth in them. Had ^g Mat. 13. 18
they been vpright they would haue continued so, ^h for ¹ Iob 2. 19
mark the vpright man: the end of that man is peace. ^h Psal 37. 7

Obiect. 3. Further, he inferreth that the vprightest are
plagued as much, if not more, then others. How then
can their vprightnesse be pleasing to God?

Ans. Corrections are not tokens of Gods wrath, ^{Gods correc-}
¹ but of his loue, when they are laid vpon his children. ^{tions no to-}
The vpright haue many iudgements inflicted on them ^{kens of his}
for prooffe of their vprightnesse, (as ^k Iob) and there- ^{wrath.}
fore for their good and for their glory, yea also for the ¹ Heb. 12. 5, 6
glory of God. ² Ioh. 1. 11, 12

Obiect. 4. Besides hee laboureth to perswade men
that they deceiue themselves, in thinking they haue
truth of heart when they haue none, because other men
iudge not so well of them, as they themselves.

Ans. No other man can so well discern the truth ^{Truth best}
of heart, as a mans owne selfe: ^{discouered by}
1 for what man knoweth ^{a mans owne}
the things of a man, saue the spirit of a man which is in him? ^{heart.}
Other men as they may iudge an hypocrite to be vp- ¹ 1 Cor. 2. 11.
right, when the hypocrite in his own conscience know-
eth himselfe to bee so: so they may iudge an vpright
man to bee an hypocrite: but another mans iudge-
ment can not make the hypocrite to bee vpright: why
then should it make an vpright man an hypocrite? the
hypocrits conscience condemneth him though all the
world acquite him: and the vpright mans conscience
will

^a 1 Iob. 3. 23

^b Rom. 14. 4

vphold him, as Iobs did, though all the world condemne him. ^m *Beloued if our heart condemne vs not, then haue we boldnesse towards God.* For ⁿ euery one standeth or falleth to his owne maister.

3 Against truth in words and deedes are obiected, I know not what hindrances and inconueniences.

Obiect. 1. Hinderances, in that it keepeth men from much gaine: for some say, there is *no lining without lying*, and vsing the common secrets of trades.

Guine got by
deceit vno
gaine.

^a Pro. 20. 17

^b Eccl. 28. 23

Ans. w. It were much better to want gaine, then to get it by any deceit of word or deede. ^c *The bread of deceit is sweete to a man, but afterwards his mouth shall bee filled with grauell:* For a curse remaineth vpon that gaine which is deceitfully gotten.

Truth the best
meanes of
gaine.

*Omnes vobis
menter ne fal-
lantur inuigi-
lant. Aug. de
ver. Rel. 6. 29*

^a Psal. 112. 3

^b Eccl.

^b Prov. 10. 23

^c Iob. 13. 4

But this pretext of hinderance is a meere pretext, vtterly false: for there is not a more sure meanes of gaine then truth in word and deede: and that in a double respect. 1. Because most men desire to deale with such: so as they shall haue the best custome: no man is willing to be deceiued, but all desire that others should truly and plainly deale with them, howsoever they deale with others.

2 Because ^a Gods blessing (which bringeth gaine, and ^b maketh rich) goeth with the vpright.

Obiect. 2. The inconueniences are, that ^c *the vpright are laughed to scorne*: they are a by-word in euery mans mouth, yea they are trodden vnder euery ones feete, ^d they are made a prey.

^e La. 6. 23

Ans. w. All these wee may put as flowers into our garland of glory, & reioice in them, as we heard of persecution: for ^e Christ maketh them kindes of perfection.

Thus

Thus wee see that truth notwithstanding all that can be objected against it, is worth the keeping: all the ca- uils of the Diuell and his instruments are of no force to make vs little regard this girdle of verity, or lightly to let it goe: yea, such is the vertue of truth, that like the Palmetree, the more it is pressed downe, the more it groweth.

*Veritas multis
impugnans
suscitator &
crescit, Christo.
Rom. 4. de laud.
Pauli.*

Let vs doe with this and other peeces of spirituall armour, as men doe with their cloakes which couer their bodies: if the wind blow hard against them, they will so much the faster and closer hold their cloakes. Euen so, the more Satan striueth to deprive vs of our spirituall robes, the more carefull and stedfast ought we to be in keeping them.

Simit.

In particular for this girdle of verity, it is so much the more highly to bee accounted of by vs who are the Lords faithfull souldiers, by how much the lesse reckoning is made thereof by the greater number of people.

In these daies all is for shew, little or nothing in truth. As buildings, wares, apparrell, &c. are all of the sleightest stuffe, but with the fairest glosse and shew that may bee, so our religion and all things else. That religion which outwardly is most glorious and pompous, is of most embraced as being the best; whereby it commeth to passe that popery hath gotten such liking of many. Who almost is carefull to let himselfe alwaies in Gods presence, and as ^f *Enoch* to walke with him. Many who seem very deuout at Church, seldom or neuer have any religious exercise at home in their familie, much lesse in their closets before God. For their words, they shall be as faire as may be before a mans face, but full of falsehood,

*What little
regard of truth
most haue*

f Gen. 5. 24

hood, yea most bitter & virulent behinde a mans back. And for actions, all are to bleare the purblind eyes of men. All the care is to keepe credit with men: wherein while men thinke to deceiue others, they doe most of all deceiue themselves, and their owne poore soules, which shall another day answer for this deceit.

Ephes. 6. 14. *And hauing on the brest-plate of righteousness.*

*Veritas ubique
mater est san-
ctitatis, Chryso.
hom 19. in P sal.
118*



This second peece of our *spirituall armour* is *Righteousnesse*, compared to a brest-plate. Fitly is this inferred vpon the former: for truth is the mother of righteousness, they cannot be seuered. In handling this point, I will shew, first, what righteousness is. Secondly, how fitly it is compared to a brest-plate. Thirdly, how this brest-plate is put and kept on. Fourthly, what is the benefit of it. Fifthly, what are the wiles of the Diuell to keepe vs from it.

§ 1. What
righteousnes
is.

*a. J. J. J. J. J.
Iustitia est vir-
tus qua sua
cuique tribun-
tur, Aug de
lib. arb. lib. 1*

Righteousnes is our conformity vnto Gods Law, an holy quality wrought in vs by Gods Spirit, whereby we indeauour to square and frame all our thoughts, words and actions, vnto the righteous rule of the Law of God. It is that which we commonly call *iustice*, a vertue whereby is giuen to euery one their due, whether it be to God or man. Righteousnesse is often restrained to that part of iustice, which respecteth man, and

and so is the summe of the second table; but then either some other word is ioyned with it, which hath reference to God, as *Holinesse*, *Luke* 1. 75. or else some circumstance of the place restraineth it to man, as *Dent.* 24. 13. But otherwise, when there is no other word or circumstance which restraineth it, then it extendeth it selfe to the whole Law, as heere.

The Law of God is a right and perfect rule, and declareth what is due to God and man, so that a conformity thereunto, is righteousness.

Obiect. This is such a peece of armour, as none in this life can attaine vnto, but Christ Iesus the true naturall Sonne of God, who by an excellency and propriety, is called *that iust one*. Of him it is properly said, *that he put on righteousness as a brest-plate*. Indeed at first, *God made man righteous*, and in Heauen the Saints shall be all *iust and perfect*: but on earth *there is none righteous, no not one*.

c. i. iust.

Acts 22. 14

d. Isa 59. 17

e. Eccle. 7. 31

f. Heb 11. 33

g. Rom. 3. 10

Ans. There is a double righteousness mentioned in the Scripture, one *legall*, framed according to exact rule, and strict rigour of the Law. The other *euangelicall*, accepted according to the gracious fauour and limitation of the Gospell. The Law requireth two things. First, an absolute perfection in every part, point & degree thereof. Secondly, this perfection in that very party who is iustified thereby. *For Moses thus describeth the righteousness which is of the Law, that the man, (even the man himselfe, in and by himselfe) which doth those things (euen all those things which are written in the Law, according to the vttermost extent of them) shall liue thereby: but ⁱ cursed is euery man that continueth not in all things, &c.*

Legall righteousness.

h. Rom. 10. 5

i. Gal. 3. 10

Euangelicall
righteousnes.
k Rom. 10. 6
1 Heb. 13. 18

Righteousnes
of faith.

m Rom. 10. 4
exp. unded.

Righteousnes
of a good con-
science.

n Rom. 6. 11

o Ephes. 2. 1
p 1 Cor. 3. 5

q Job. 3. 6

r 1st 24. 16
Hab. 13. 18

By the Gospell both those are limited, and the rigour of them mitigated. For there are two parts of Euangelicall righteousness, one ^k of *faith*, the other ^l of a *good conscience*.

The righteousness of faith is Christ himselfe, and his righteousness imputed to vs, and by faith receiued of vs: in which respect = Christ is said to bee *the end of the Law for righteousness to every one that beleueneth*. The end of the Law is to iustifie and saue those which fulfill it. Now we by reason of the flesh dwelling in vs, cannot fulfill it. Christ therefore subiected himselfe thereto, he perfectly fulfilled it to them which beleue, his perfect righteousness is imputed, so as they are iustified and saued thereby. Thus is Christ the end of the Law, and that, which by the Law was exacted of our owne persons, by the Gospell is accepted for vs in Christ. This righteousness of faith is comprised vnder the fourth peece of spirituall armour, verse 16. heere therefore is especially meant the *righteousnesse of a good conscience*, and that is, A powerfull work of Gods Spirit in the regenerate, wherby they indeuour to approue themselves vnto God and man, by performing what Gods Law requireth to be performed vnto both.

I terme it, First, *a worke of Gods Spirit*, because it is the = spirit which quickeneth, and inableth vs to doe what we doe.

2 *Powerfull*, because we are by nature = *dead in sin*, and = not able of our selues so much as to thinke a good thought.

3 *In the regenerate*, for = that onely which is borne of the spirit, is spirit.

4 = *Indeuour*, for this being true and earnest with the

the very uttermost of our power, is the greatest perfection which in this world we can attaine vnto.

5 To approue to God and man, because 6 duties are ^{Mat. 22.37} required towards both.

6 What Gods Law requireth, because that sheweth what God doth approue, and what man should approue. * This was that righteousness for which *Zacharie* and *Elisabeth* were commended.

This consisteth of two branches, First, to abstaine from euill. Secondly, to doe good. * *David* describing a righteous man, saith, *surely hee doeth none iniquity, but walketh in the way of God.* * Oft doth the Scripture ioyne those two together, as two essentiall parts of righteousness: except these two doe concur, the brest-plate is not sound.

II. The second point is concerning the fit resemblance of righteousness vnto a brest-plate. * The originall word translated brest-plate, properly signifieth that part of the body wherein the vitall parts, as the heart, lungs, liuer, &c. doe lie: the whole vpper part of a mans body before, euen from the necke to the thighs, is comprised vnder this title. Hence is it, that that peece of armour which couereth this part of the body hath the same name. The vse of this peece is to keepe safe the vitall parts, and preserue a man from being mortally wounded, or killed downe right.

Thus doth righteousness keepe the Christian soldier safe and sure, that the Diuell with all his assaults cannot pierce his soule, and so vtterly destroy him. A Lion which is strong among beasts, (*Pro. 30. 30.*) may be taken and destroyed (*1. Sam. 17. 3. 6*) but so cannot the righteous. This vse of righteousness will yet more e-

Leo in retia
sape lapsus ca-
pitur, (anilla v.
cum leguntur,
fortiores fiunt,
Chrys. ad popu-
lum. hom. 4

Nothing but
sin can wound
the soule.

b 1 Cor. 15. 56

uidently appeare, if we consider what it is that doth indeed mortally wound the soule, & draw forth the vitall blood and very life of it. It is sin, and nothing but sin, that can destroy the soule. By it did Satan first wound & kill our first parents. By it hath he from time to time preuailed in the world. For sinne first prouoked Gods wrath; procured the curse of the Law; brought death and all the concomitances thereof: *b the very sting of death is sinne.* Sinne first kindled hell fire, and still continueth to blow vp and inflame the same.

Where the brest-plate of righteousness is well put on, there sinne hath no power. Righteousnes is as contrary to sinne, as water to fire, and it will soone quench the heat of sinne,

§ 3 How righteousness is
put on,
c psalms

This brest-plate of righteousness is put on by the right practise of true repentance, which according to the proper notation, and true meaning of the *c* word, is *a change of the minde*, namely, such a change as bringeth forth a reformed life. This true alteration of the minde and heart, first causeth a thorow detestation of our former wicked course, together with an vtter abjuration, and renouncing of the same: and then an holy resolute purpose to lead another kinde of life, and instead of former sinnes to practise contrary duties: as if a man in former times haue beene profane, to bee so much the more religious for the time to come: if a blasphemers before, more carefull to honour the Name of God; if riotous, so much the more sober, &c. These are *d fruits worthy of repentance.* So long as these two fruits of repentance (First, an vtter detestation of all former wickednesse. Secondly, a constant resolution, and faithfull indeauour, to performe new obedience) remaine in our hearts.

d Mt. 3. 8

hearts, the Diuell cannot easily, if at all preuaile againſt vs. But if the minde bee not altered, and a thorow change wrought therein, though there ſhould be ſome meanes to reſtraine vs from ſinne, and prouoke vs to doe many good things, yet would the Diuell ſoone get aduantage againſt vs, ^e ſinne is deceitfull, ^f Satan is ſubtil and buſie; if therefore we be not altered in our hearts, the meanes of reſtraint being remoued, ſoone ſhall wee bee brought to returne vnto our old wicked courſe, like the ^g dog to his vomit, and the ſow to the mire. for though the ſow be outwardly waſhed neuer ſo cleane, yet becauſe her ſwinish nature is not altered, ſo ſoone as ſhee commeth at mud, ſhee beſmeeres her ſelfe againe by wallowing in the mire.

^e Heb. 3. 13
^f 1 Pet. 5. 8

^g 2 Pet. 2. 22

The benefits of putting and keeping on this holy and ſpirituall breſt-plate, are many and great.

⁵ 4 The benefit of righteousneſſe.

1 It keepeth vs from being mortally wounded, as we heard before: for ſo long as wee retaine a true purpoſe, and faithfull indeauour anſwerable thereto, wee ſhall neuer giue our ſelues ouer to commit ſinne.

2 It bringeth great aſſurance of our effectually calling, and ſpirituall vnion with Chriſt, yea euen of our eternall election, and ſaluation. For ^h God hauing choſen vs that wee ſhould bee holy, they that indeed are holy may be ſure they are choſen of God, and borne of God.

^h Chap. 1. 4

To this purpoſe ſaith ⁱ Saint Iohn, If yee know that bee is ⁱ righteous, yee know that every one which doth righteousnes, is borne of him. Being ſure of theſe, how can we be mortally wounded?

ⁱ Iob 1. 39

3 It procureth a ^k good name in Gods Church while wee liue, and ^l a bleſſed memory after wee are dead, ^m if any ſpeake euill of vs, they ſhalbe aſhamed.

^k 2 Cor. 8. 18

^l Pra. 10. 7

^m 1 Pet. 3. 16

Thus this breast-plate keepeth them from many skars and scratches.

n^t 1 Pet. 3.1

o 1 Thes. 1.6,7

p 2 Cor. 9.2

4 It confirmeth the truth of religion, and so it may be a meanes^a to win such as are without, ^o to strengthen those that stand, and ^p to stirre vp all to an holy emulation.

a Mat. 5.16

5 It doth highly honour our Lord and captaine, whose souldiers we are. ^a This motiue doth Christ vse to stirre vs vp to put on the breast-plate of righteousness.

§ 5 Sarans

wyles against
righteousnes.

Many and sundry are the wyles which the Diuell hath against this breast-plate, and those either to make it of no vse, or to make vs either not regard it, or to waxe weary of it.

1. Suggest.

He draweth on some to cracke and breake this breast-plate of righteousness, by beating it out further then the mettell thereof will beare, that is, (to speake plainly) by making righteousness to be meritorious. Heerewith he beguiled the Scribes and Pharisees, and such as imbraced their doctrine, and egregiously hath he besotted the Papists herewith.

Righteousnes
cannot be
meritorious.

Ans^w. For auoyding this deceit, wee are duely to consider what things are required to cause merit, and how farre short our righteousness commeth thereof.

Merit respecteth both the parties that giue and receiue the reward, and also the worke for which the reward is giuen.

He that vpon merit rewardeth, must receiue something for that he giueth, and in that respect is bound in iustice to giue the recompence which he giueth.

He that meriteth must

1 Bee free, and not bound by duety to doe that which hee doeth.

2 Be able of him selfe, and by him selfe, euen by his owne power to doe it.

3 Doe nothing afterwarde whereby hee forfeiteth that which once hee hath merited.

The worke must both be perfect euery way, so as no iust fault can bee found with it, and also worth there-ward that is giuen for it.

Our righteousnes can attaine to the height and pitch of none of these. For

1 It is God who giueth thereward. But ^a *is it any* ^{a Job 22. 3} *thing to the Almighty that thou art righteous? or is it profitable to him that thou makest thy wayes upright? b if thou* ^{b & 35. 7} *be righteous, what givest thou to him, or what receiveth hee at thine hands? If God receiue nothing by our righteousnesse, what is the bond whereby he is indebted and obliged to vs? Marke the answer of the Lord him selfe, Mat. 20. 15. c Is it not lawfull for mee to doe what I will with mine owne? Whatsoever the Lord giueth vpon meere mercy and fauour he giueth, and in rewarding our righteousnesse, he rewardeth his owne worke.*

2 It is man who worketh righteousnesse: but ^d man is a *seruant* vnto God, many waies bound to performe al the seruicethat he can: yet is he not sufficient of him self ^e to thinke any thing as of him selfe: but his sufficiency is of God, ^f *it is God who worketh in him both to will, and to doe.* Besides, if it were granted that a man had at any time of him selfe, thorow his owne power done any thing, whereunto hee were not bound, yet in other things hath he sinned, (for all haue sinned) and there-
by made forfeiture of his former merit.

h 1 sai 64. 6

3 ^h *Allovr righteousness being as filthy clouts*, what shew of perfection can there bee: if otherwise it were perfect, yet this conceit of merit would make it vnperfect: for this is not the end why it was commanded. If *Adam* in his innocency, had had any conceit of merit, he had thereby stained his obedience: this conceit doeth so deface the best worke, that it maketh it most odious: for it is directly contrary to the free grace and al-sufficient merit of Christ Iesus. But if notwithstanding all this it were perfect, yet such is the glory which God giueth, that our righteousness can no way be worthy of it. ^k *It is a farre most excellent and an eternall waite of glory.*

i Rom. 8. 18

k 2 Cor. 4. 17
and iustification
is vnto glory.

If these points be seriously weighed, and if withall we daily take a view of our righteousness, and compare it with the rule thereof Gods Law, and withall be truly humbled for the defects and imperfections thereof, this erronious and arrogant conceit of merit will not easily seaze vpon vs.

2 ^{suggest}. If Satan preuaile not that way, hee will labour to perswade men that this brest-plate of righteousness is needlesse, because Christ hath wrought a full and perfect redemption, and left nothing for them to doe: by his righteousness they shalbe iustified and saved: so as they which haue the shield of faith, need not this brest-plate. By this wyle did Satan beguile many Christians in the Apostles time, taking aduantage by Saint *Pauls* sound and orthodoxall doctrine of iustification by faith without workes: for the redresse wherof Saint *James*, and Saint *Iude*, were mooued to write their Epistles. Hereby also hath he beguiled many in these our dayes, who haue beene deliuered from the dark-

darkenesse of Popery.

Ans. For auoiding this, wee are duely to weigh what is the end and vse of righteousnesse, though it bee not a meritorious cause of saluation, yet is it a meanes of attaining to saluation, the way appointed of God for vs to walke in thereunto, so that although wee bee not saued for our righteousnesse, yet we cannot bee saued without it, ¹ *The vnrighteous shall not inherite the kingdom of God,* ^m *without holinesse no man shall see God: for* ^o *God hath chosen vs that we should be holy.* ^p Christ hath redeemed vs, that we should serue him in holinesse and righteousnesse. ^p For this end appeared the grace of God, which bringeth saluation vnto all men. ^q *vnto holinesse God hath called vs: and* ^r *we are created vnto good workes.* Thus we see how false this suggestion is, that righteousnesse should be needlesse, it is cleare contrary to the expresse charge of the Apostle, ^t *that we should learne to shew forth good workes for necessary vses.*

Righteousnes
is needfull to
saluation.

11 Cor. 6.9

m Heb. 11.14

n Ephes. 1.4

o Luke 1.75

p Tit. 2.11, 12

q 1 Thes 4.7

r Ephes. 2.10

t Tit. 3.14

Whereas it is pretended, that the shield of faith is sufficient, wee are to hold it for a ruled case, that God maketh nothing in vaine, ^s *those things which God hath ioyned together, let no man put asunder.* Wherefore though we saw no diuerse and distinct ends of faith and righteousness, yet God hauing appointed both, both must be vsed. But there are diuerse vses, apparent to all that will obserue them. Righteousnes is needfull to testifie our obedience and thankfulness to God, to profit our brethren, to proue our faith, to giue euidence of our electiō, vocation, &c. to maintaine our cause against the canills of profanesse, impiety, wickednes, &c. Faith is needfull to apply Christs righteousness, to support vs against the imperfections, & defects of our righteousness, & for many other good vses, whereof we shall heare on the 16.v.

Faith and
righteousnes
haue their
distinct vses.
r Mat. 19. 6

Suggess. 3

a Heb 12.16
b 2 Tim. 4.10

A third sleight the Diuell hath, is to perswade men that this breastplate of righteousness is very cumbersome and toilesome, and it will make vs weary, for it is against our naturall disposition, and will bee an hinderance of honour, wealth, ease, pleasure, &c. Herewith he beguiled *a Esau*, *b Demas*, and many other. I may too truly say it, that heerewith he beguileth most which professe the truth of Religion. Some cast away this breast-plate for promotion sake, not caring how they bribe, flatter, please and fawne vpon great men, others for wealth, oppressing, defrauding, and many waies wronging their neighbours: others for their pleasures, profaning the sabbath, swearing, eating and drinking vnto gluttony and drunkenness, vling vnlawfull games, immoderately pursuing lawfull pastimes, attiring themselves in strange apparrell about their estate, vnbeseeming their place, &c. Others to auoide outward reproach, for feare, dire ctly against their heart and conscience (I speake it with great horror of heart) are profane and vnrighteous, because it is counted a disgrace to be righteous.

An enemy
 he had to the
 issue of right-
 eousnesse

Ans. For auoiding this wee must haue more respect to the assured issue of righteousness, then to some present seeming inconueniences thereof. Wee know that the armour which souldiers wear on their bodies is for the time cumbersome and heavy: yet for safety they refuse not to wear it: they consider that it is much better to indure a small burthen for a while, then to indanger their liues, and loose the victory. Now such is the blessed fruit and issue of righteousness, that all the honour, profit, and pleasure that can be lost, or all the reproach and shame that can be indured for it, are not

wor-

worthy of the crowne of righteousnesse, which the Lord the righteous iudge will giue vnto his righteous seruants. It were almost an infinite taske to declare what the Scripture, the word of truth hath deliuered concerning the issue of righteousnesse. Generally it saith, *The Lord loneth righteousnesse.* *Verily there is a reward for the righteous: * blessings are on the head of the righteous &c.* Particularly for the righteous person himselfe in this life, it is said that, *the eies of the Lord are vpon the righteous.* *God will grant the desire of the righteous.* *The Lord delinereth the righteous out of all trouble.* *The righteous shall neuer be forsaken.* *The righteous shall be glad.* *The righteous shall flourish like a palme tree.* *The righteous are bold as a lyon.* *The waie of the righteous shineth as the light &c.* For his death, *The righteous hath hope in his death.* *The righteous are taken away from the euill to come.* After death, *The memoriall of the righteous shall be blessed.* *The righteous shall bee had in everlasting remembrance.* At the resurrection, *The righteous shall goe into life eternall.* *The righteous shall shine as the Sun in the kingdome of their Father.* For their posterity, *The generation of the righteous shall be blessed.* *Their seed shall not beg their bread, &c.*

Hecere wee see matter enough to answere all the discommodities that may bee obiected against righteousnesse. *Moses* having an eie to the recompence of the reward, forsooke the honours, pleasures and riches of *Egypt*: three such baits as all the world most greedily snap at. *Christ* for the ioy which was set before him, *indured the crosse, and despised the shame.* Thus if wee set the end and issue of righteousnesse before vs, it will make vs to let goe all earthly matters to hold it fast;

*Quanta (ave-
torum virtus!
omnia ipsorum
sunt venerabi-
lia Chrysost. ad
pop. rom. 8*

fast: for our soules finde much ease thorow the bur-
then that the flesh feeleth hereby. In a word, great is
the dignity, and admirable are the priuiledges of the
righteous.

Suggest. 4 Out of the answere to his first suggestion
(if the Diuell preuaile by none of the former) hee will
seek to perswade vs that this brest-plate of righteouf-
nesse can stand vs in no steed: because *1* all our righte-
ousnesse is as a menstruous cloath: all is but *2* dung and losse.
Thus he beguileth many weake Christians, and often
bringeth them to vtter dispaire.

1 Isa. 64. 6

2 Phil. 3. 8

Righteousnes
acceptable
vnto God

Ans(w. For auoiding this, wee are to bee informed
that though our righteousness considered in it selfe,
and compared with the perfect rule of the Lawe be ex-
ceeding defectiue, or opposed to the righteousness of
Christ, is dung and losse; yet as it is a worke of Gods
holy spirit in vs, proceeding from an heart purified by
faith, all the imperfections thereof being couered with
the perfect righteousness of Christ, it is acceptable vn-
to God, and such a thing as we may receiue much com-
fort in. Therefore though our righteousness in it
selfe, affoord no matter of boasting, yet in regard of
Gods gracious acceptation, it is a thing much to bee la-
boured after; yea also to bee reioyced in.

Suggest. 5. If the diuell cannot by any meanes bring
vs wholly to reiect all righteousness, he will indeauour
to make vs carelesse in some parts thereof, or at least
negligent in taking the present opportunity: as if it
were sufficient onely in some things to bee righteous,
because *a* God is mercifull to forgiue vs all our defaults:
or vpon our death beds to turn from our vnrighteous-
nesse, because *b* When the wicked turneth away from his

1 7 sal. 103. 3

b Exe. 18. 27

wis-

wickednesse, he shall save his soule alive. Herewith in all ages he hath beguiled many thousands.

Ans. Against the first part of this suggestion wee are to know that the severall parts and branches of righteousness are so firmly and inseparably knit together, that the parts cannot be severed without the destruction of the whole. For righteousness is as a chaine of many links, the severall links of this chaine are those severall duties which the lawe requireth to bee performed to God and man: let any one of the links bee taken away, the chaine is broken; if the chaine be broken, that which did hang by it must needs fall downe. To this purpose saith th' Apostle (1am. 2. 10.) *Who soever shall keepe the whole law and yet faileth in one point is guilty of all.* Righteousnesse is compared to a garment (Job. 29. 14.) as well as to a brestplate. It is a garment that must cover vs, yea like Christs coate that may not bee deuided (Ioh. 19. 23, 24.) if it be cut in the middle, it cannot but make vs ashamed, as *Danids* seruants were when their coates were cut (2. Sam. 10. 4, 5.)

Obiect. If this were so, who should be saved? for *in many things we sinne all.*

c 1am. 3. 2.

Ans. Indee all sinne in many things: but all sinne not after the same manner. The righteous when they sinne, are drawne into sinne either thorow their own weakenesse, or thorow the violence of some temptation: they take not liberty wittingly and willingly to nourish any sinne, or omit any duty: in which respect they are said *not to commit sinne*: and it is noted as a property of the righteous to *walke in all the commandments of God*. When a righteous man is thus carefull & watchfull in auoiding sinne, and doing his duty, then will

d 1 Ioh. 1. 9

e 2 Kin. 23. 25

Luk 1. 6

will the Lord be merci full to pardon him his infirmities: bnt if any wilfully continue in any sin, what remaineth but a fearefull looking for of iudgement?

Against the secōd part of the suggestiō, we are to know that although whensoever an vnrighteous man truly repenteth he shall bee pardoned, yet hee cannot truly repent whensoever he will. Hee that refuseth to turne when God calleth him, prouoketh God to giue him ouer to the hardnesse of his heart. As for such as thinke to repent at their death, how know they what warning they shall haue of their death? May they not suddenly be taken away as ^g *Belshazzar*, and ^h the rich foole? But what if some sicknesse come before as deaths haruinger? surely there is little hope that such as before haue not, should then turne vnto God: For then commonly is the body weake, the spirits faint, the heart dull, the minde troubled, and the Diuell most busie about vs: & God hath giuen no promise to the vnrighteous to succour him at that time, but rather ⁱ the contrary.

^g Dan. 5. 30

^h Luk. 12. 20

ⁱ Pro. 1. 27, &c

^k Luk. 13. 43

Obiect. ^k Christ was mercifull to a theefe at the time of his death.

Ans. That one example of that kinde is recorded, that none should vtterly dispaire: and onely that one, that none should presume. Besides it cannot be proued that purposely he put of his repentance to that day.

Suggest. 6. Lastly, he beguileth many by suggesting that they may be ^l *ouer iust*, and so maketh them the lesse careful in putting on the brest-plate of righteousness.

^l Eccl. 7. 18

Who are ouer iust.

Ans. For auoiding this, know for an vndoubted truth, that in true righteousness a man cannot bee ouer

ouer iust: that is, too strict in auoiding any sinne, or too conscionable in performing any bounden duty. For why? ^m Euery sinne is mortall, and of euery duty an account is to bee giuen: for they are the talents which ^m Rom. 6, 23 God hath committed to our charge.

But for a man to make a righteousness vnto himselfe which is not grounded on Gods word, & therein to be strickt, is to be ouer iust. To count such things to be sinne, which by Gods Lawe are not made sinne, is to be ouer iust: to be a busie-bodie is to be ouer iust: to be censorious without iust ground, is to be ouer iust, &c. But goe along by Gods word, which is the rule of righteousness, hould close to it, and thou canst not bee ouer iust.

*Si quem rigidū
ad omnia fra-
trum peccata
conspexerit hūc
scito plus esse
iustum, quam
iustū est. Hier.*

Thus we see how Gods word is able to make vs wise against all the wiles of the Diuell. Let our care bee to make good vse of that wisdom.

1 Learne we what is true righteousness, that wee trust not to a counterfeit breest-plate, and bee pierced thorow while we thinke our selues safe.

*A direction
for the vse of
righteousnes.*

2 Acquaint we our selues with the vse, end, bewty, benefit, and necessity of righteousness, that we may be the more desirous to get it if we haue it not: or if wee haue it, the more carefull in keeping it fast on, and close to vs.

3 Let a daily examination be made of our life past, that of all our former vnrighteousnesse wee may truly and soundly repent: and with the true euidences of our former righteousness our consciences may bee comforted in the day of tryall. ^a The Apostle comforted himselfe in the midst of his troubles with the testimony of his good conscience.

*^a Acts 23, 7
& 24, 16
Hib. 13, 18*

4 Let

^b *Deut.* 5. 33
^c *Psa.* 119. 106
^d *Phil.* 3. 13, 14

4 Let there bee an holy resolution for the time to come to walke on in the way of righteousnesse, ^b without turning to the right hand or to the left. Behold ^c *Danids* resolution, and ^d *Pauls* practise.

For the better performance of this most holy resolution,

1 Put on righteousnesse with all the parts thereof.

2 Remoue al impediments at the first, and giue no place to the Diuell.

3 Wax not weary, but be constant.

Ephes. 6. 15. And your feete shod with the preparation of the Gospell of peace.



He third peece of spirituall armour is not so plainely and distinctly laid down as the former. It will bee needfull 1. To search out what is that particular grace which is here meant. 2. How fitly it is compared to that part of harnesse which is here implied. 3. How the grace here meant is gotten. 4 How needfull and profitable it is. 5. How it bath her perfect worke. 6. What are the extreames contrary to it. 7. What wyles the diuell vseth to depriue vs of it.

Because

Because the phrase which the Apostle useth is somewhat doubtful and ambiguous, there are many discrepant opinions about that which is meant thereby.

S: What is the preparation of the Gospell of peace.

Most take the preparation of the Gospell of peace to be true knowledge thereof, which they say, is thus termed, because wee are by this knowledge prepared to goe thorow all difficulties.

1. Some take the preparation of the Gospell to be a readinesse to preach the Gospell, thinking that the Apostle alludeth to that prophesie of *Isaiah*, *How bewisfull are the feete of him that declareth peace*, *Isa. 52.7.*

Ans. Thus this peece of armour sh^d be attain^d onlv to Ministers, where as it is cleare that the Apostle prescribeth the whole armor to all Christians.

2. Other, to be a promptnesse to professe the Gospell, agreeable to Saint *Peters* counsell, *Be ready (or prepared) to give an answer*, &c. *1. Pet. 3.15.*

Ans. This promptnesse and readinesse is rather an effect of the grace heere meant, then the grace it self, as we shall after heare

3. Other, to bee an Evangelicall obedience.

Ans. Thus would it bee confounded with the former grace. For *righteousnesse* is an obedience to Gods word.

4. Other, to be the Gospell it self, alluding to that of *David*, *Thy word is a lamp vnto my feete*, *Psal. 119. 105.*

Ans. The phrase which the Apostle here useth, sheweth that not so much the Gospell it self, as something wrought thereby, is heere meant

* *Calceate in pedibus: ostia preparationem Evangelij pacis. Trem. 167.*

This interpretation though it commeth neer to the point, yet it is not fully correspondent to the Apostles words, for he maketh *the preparation* heere spoken of, to be the very peece of armour, euen the grace it selfe, and not a fruit or effect thereof. The Syriack translator well cleareth the meaning of the Apostle, who thus turneth it, * *put as shoes on your feete the preparation of the Gospell of peace.* Vnder this word preparation then (according to the literall and grammaticall construction, which is the best and surest) is the grace it selfe comprised: for it implieth a furniture which the Gospell procureth & prepareth: or an hart settled,

M

resolved

In horum cal-
ceamentorum
figuram, &
illa calce-
menta in Exo-
do præcesserunt
qua habere
pascha vesce-
tibus impera-
tus, & hu quid
faciendum iter
parati sunt.
Signum siqui-
dem præpara-
tionis est, cal-
centis pedibus
comedere, ut
corroborati
pascale cibo, Je-
sam & horri-
bilem possint
exercitum por-
tare. Hier.
in hunc locum.
g. Heb. 10. 36
iniquitatem.

resolved and prepared by the Gospell to goe on to God thorow all difficulties. Now the very grace it selfe which thus setleth the soule, I take to be *patience*: for it is without all doubt, the drift and scope of the Apostle, to arme the Christian souldier against trouble and affliction, by this particular peece of spirituall armour here meant: but what grace so fit therunto as patience? This was it wherewith *Iob*, to vse Christs phrase (*Luk. 21. 19*) did euen possesse his soule. And this is it which Saint *Iames* prescribeth as a meanes to arme vs against trouble, *1 am. 1. 3, 4. &c.* For *patience is a gift of God where by wee are enabled to beare those crosses which God layeth upon vs.* Many were the troubles which the Christian Hebrewes indured for profession of the Gospell: to inable them to indure all those troubles, the Apostle saith, & *they had need of patience.* It is heere called *a preparation*, because by it a man is fitted, prepared, and made ready to goe on in his course, notwithstanding all dangers and distresses whatsoever meet with him in the way to hinder him. It is said to bee *the preparation of the Gospell*, because the Gospell is the cause thereof: nothing but the Gospell can prepare a mans heart against trouble. Lastly, this epithyte *peace* is added to shew what the Gospell bringeth vnto vs, and worketh in vs, namely peace to God, as we shall after more fully heare. To conclude this first point, in briefe note, that *it is the glad tidings of reconciliation, which prepareth our hearts, and worketh in them true sound Christian patience, whereby we are readie to marche on in our course against all annoyances.*

§ 1 How fit
the Apostles
metaphor is.

II The peece of harnesse wherunto patience is here resembled, is that whereby a souldiers feet or legs

are

are covered: for ^a *feete* are here expressed, and the metaphor of ^b *being shod*, implieth as much. By *feete* hee meanes legs also: the peeces of armour that are proper to this purpose, are called *greaves*, or *leg-harnesse*, they are also called souldiers shooes, and boots. The metaphor may either bee generally tak en of all shooes, or particularly of greaves. For the generall we all know that the vse of shooes is to keepe our feete from sharpe stones, hard clods, with the like: for our feete are naturally tender, insomuch that if we goe abroad barefoot, every hard stone hurteth them, every sharpe sticke and pricking thorne pierceth them: therefore wee vse not to venter abroad bare-foote: If any bee so foole-hardy as to venter, soone will hee waxe weary, and either sit downe and goe no further, or else turne back again. But if wee haue good boots or shooes on, then wee thinke our selues well fenced, and so with boldnesse & courage goe on, whatsoeuer the way bee. To apply this. Stones, stickes, thornes, and the like, are not more grievous to our bare feet, then troubles, crosses and afflictions are to our naked heart and soule. Now then this world thorow which wee must passe to Heauen, being a very hard and rough way, stony and thorny, full of all sorts of afflictions, if our soules bee naked and bare, not fenced with patience, and so fitted and prepared well to endure all crosses, we shal either neuer venter to enter into this hard way, or at least not indure to hold out therein. But if our souls be thorowly posselt with sound & true patience, then shal we with vndanted courage, passe thorow all the troubles of this world.

For the particular (which is the rather to bee considered, because the Apostles whole direction is taken from

^a The word
^b being shod

The vse of
greaves in
warre

from warre) the vse of greaues and leg-harnesse, were to keepe the legs and feete from hurts and wounds, because if they were wounded or broken, a man could no longer stand, but was ouerthrowen. Such souldiers as stand in the front of the battell, or single themselves out alone as *Goliath*, most commonly haue their legs fenced with these. Besides, it being a stratagem which enemies oft vse, to sticke the way by which they know that the aduerse parties must needs passe, with short stubs and pikes, ends of speares, and such like, of purpose to gall their feete and legs, and make them weary of going on, souldiers vse to wear boots, and greaues, to prevent such mischiefs. Surely the Diuell vseth such a stratagem against Christian souldiers: for knowing in what way they are to walke to Heauen, he sets many prickles and crosses therein, as reproaches, disgraces, troubles, vexations, persecutions, by losse of goods, liberties, and liues, yea many times grievous torments and tortures: now if our soules bee not fenced with the *preparation of the Gospell of peace*, what hope, yea, what possibillity is there of going on, and holding out in that way?

S. 3. How patience is gotten.

The Apostle himselfe in the last words of this verse sheweth how this *preparation*, this fence and furniture of the soule, namely patience may be gotten, euen by the *Gospell of peace*: for it is such a preparation, as the Gospell of peace worketh, whence it followeth, that the *Gospell of peace is the onely true ground of patience*.

For the better clearing of this point I will distinctly shew

1. What the Gospell is.
2. What peace is here meant.

3. Why

3 Why peace is thus attributed to the Gospell.

4 How the Gospell of peace effecteth this preparation,

Gospell, according to the proper notation of the original word, signifieth a *good message*, or *glad tidings*: so is it sometimes translated, as *Rom. 10. 15. how beautiful are the feet of them which bring glad tidings, &c.* The same notation may our English word *Gospell* admit: for *spell* in ancient times signified *speech*: *Gospell* then is a *good speech*. * The most elegant and learned languages retain the Greeke word.

1 What the
Gospell is,
2 how it is.

3 how it is used.

* Lat. *Frem.*
Ital *Span* &c

The good and glad tidings which this word implieth is, that *Christ Iesus the Sonne of God is given unto the finnes of men*. An ⁴ Angel from Heauen thus expounded this word, for hauing said, * *I bring you glad tidings, addeth, that unto you is borne a Sauiour which is Christ the Lord*. Therefore the Histories which purposely write of Christ Iesus, declaring his Deity and humanity, his conception and birth, his life and death, words and deeds, humiliation and exaltation, &c. are by an excellency and propriety termed *Gospels*, or to speake as the Scots doe, *Euangiles*, and the penne-men of them *Euangelists*. If it be duely considered into what a woeful estate man by sinne had implunged himselfe, how no creature in Heauen or earth was able to succour him, what full redemption Christ hath wrought, and vnto how excellent an estate hee hath redeemed vs, it will appeare, that neuer the like glad tidings was or could bee brought to man. kinde then this, that Christ a Sauiour was given vnto them; so that this message may well bee called a *Gospell* or *Euangile*. In it is the very fulnesse of Gods fauour manifested.

d *Laq. 3. 10, 11*
e *Laq. 3. 10, 11*

Euangelium
est mare in quo
diuina gratia
plurimè ost.
Amb. 10. 10. 11.
lib. 1. cap. 7.

2 What peace
is heere meant.

The peace heere spoken of is our reconciliation with God. In the beginning God made man after his owne Image, by vertue whereof, there was a sweet harmony & concord betwixt God and man, God hauing reuealed vnto man what was his good will, pleasing & acceptable vnto him, man being both able, & also willing to do that which was acceptable to God. But long this peace did not last; it was soone broken, and that wholly, and onely thorow mans default. For man wittingly sinned against his Creator, and thereby iustly prouoked his wrath: thus came enmity betwixt God and man. Such a breach was made by mans rebellion, that all creatures in Heauen and earth were not able to make it vp. Christ therefore, the eternall, true, naturall, proper, only begotten Sonne of God, tooke vpon him to bee a Mediator betwixt God and man. Hee satisfied his Fathers iustice, pacified his wrath, procured his fauour towards man, whereby God was moued to offer reconciliation vnto man, withall hee gaue vnto man his sanctifying Spirit, to breed faith in him, that thereby man might receiue and embrace this reconciliation. In this respect God is called the *God of peace* (Rom. 16. 20.) and Christ *our peace* (Chap. 2. 14.) *Prince of peace* (Isa. 9. 6.) And God is said *in Christ to reconcile the world vnto himself* (2 Cor. 5. 19.) Thus thorow the mediation of Christ, God offering, and man accepting reconciliation, a most perfect and inuolable peace is made betwixt them, and this is the peace heere meant: as fruits of this peace there flow from it remission of sinnes, quietnes and comfort of conscience, ioy of heart, willingnesse and ability to doe that which is pleasing vnto God, freedome from the dominion of sin,

*Deus appellatur
pax quia
per Christum
reconciliati sumus,
qui est
pax nostra
vnde. *Heb.*
*quasi. 12**

sinne, from the power of the Diuell, from the euill of
all crosses, from the sting of death, and of the graue, and
from the feare and fire of hell.

This peace is so appropriated to the Gospell, that it
is called *the Gospell of peace*, and that in a double respect,
First of the matter. Secondly of the effect.

How peace
is appropria-
ted to the
Gospell.

1 The subiect matter of this glad tidings, is the
forenamed peace and reconciliation betwixt God and
man. The Gospell first declared, and still continueth
to publish the same: neither the Law, nor any humane
writings can doe this: therefore so soone as ⁱ one An-
gell had declared this glad tidings, an whole troope of
heavenly souldiers cried out: *peace on earth*. It was the
Gospell which declared peace to ^h Adam, ⁱ Noah, ^h A-
braham, and the rest of the Saints in all ages both before
and since Christs time. ¹ They therefore which preach
the Gospell are said to *publish peace*.

^f Luke 2. 10. 11

⁸ 14

^h Gen. 3. 15

ⁱ 7. 1.

^h 12. 3

¹ IJa. 52. 7

2 It is a powerfull effect of this Gospell, to worke
peace in them that heare it, and beleue it. For ^m in and
by the ministry of the Gospell, the Spirit of Christ is
conueied into our hearts: in which respect it is cal-
led *the ministration of the Spirit*. This Spirit first mo-
ueth vs to embrace reconciliation offered in the Gos-
pell, and then it quieteth our conscience, and so work-
eth peace therein.

^m Gal. 3. 2

ⁿ 2 Cor. 3. 8

How admirably doeth this commend vnto vs the
loue of God, and of his Sonne our Sauour? he thought
it not inough that at first he made all in peace, though
he might iustly haue reiected man for euer, as he did the
Diuels, because man willingly and rebelliously broke
this peace, yet to magnifie his mercy towards man, hee
spared not his Sonne, but gaue him to bee our peace,
M 4 who,

^V 1

Gods loue.

a Chap. 2, v 16

who, (to vse the Scripture phrase) *▪ slew hatred, and made peace:* yea not so onely, but also gaue his Gospell, thereby making open proclamation of peace, and inuiting men to imbrace it. Excellently is this set forth in the *▪* parable of the Kings sonnes wedding: If wee doe as they who were inuited thereunto, how iustly do we deserue to be deprived of this peace?

b Mat. 22. 2

c.

Luk. 14. 16, c.

Vse 2.
A blessing to
haue the
Gospell.
c Phil. 4. 7

What a blessing is it to haue the Gospell preached among vs, the Gospell of peace, such a peace as passeth vnderstanding? is it not an heauie curse to want this Gospell? this should bee a strong motiue to stirre vp ministers, diligently and faithfully to preach the Gospell, and to stirre vp people earnestly to giue heed and credence thereunto, euen as they tender their peace.

The Gospell
of peace pre-
pareth a mans
heart against
trouble.

From that which hath been deliuered of the Gospell of peace, that maine point which wee haue in hand; by necessary consequence followeth, that *the onely means of preparing our soules patiently to beare all crosses, and constantly to goe thorow all troubles in our Christian course is a right knowledge of the glad tidings of our reconciliation with God.* *▪* It was this Gospell of peace wherewith God encouraged *▪ Abraham* to come out of his owne countrey and with a patient and prepared heart to passe ouer all those difficulties whereunto hee should bee brought. This was that glad tidings which the Lord brought to *▪ Moses*, to *▪ Iosuah*, to *▪ Gedeon*, and many others for that same very end. I might instance this in many thousand examples, and shew how the courage and patience of the Saints, which hath been admirable to the world, hath beene grounded on this sure foundation *the Gospell of peace.* For the truth is, that all the Pro-
phets

d Gen. 12. 2, 3

e Exo. 3. 6, 7

f Ios. 1. 5

g Jud. 6. 12

phets, all the Apostles, all the true Christian confessors, and Martyrs in all ages, who haue indured more then flesh & blood could possibly with patience beare, haue had their feete shod, that is, their hearts armed and prepared with assurance of their reconciliation with God: but hauing such a cloud of witnessses, I will content my selfe with naming two or three.

Many and sundry were the troubles, inward & outward, by open enemies, and deceitfull friends, on Sea and land which Saint Paul went thorow, and that with an inuincible courage and resolution in the cause of all is euident to be that ^b knowledge which hee had of Gods ^b Rom. 8. 37. 38 loue to him, and of his reconciliation with God. On this ground of confidence he did after an holy manner insult ouer al aduerse power. But Iob yet suffered much more, and his patience was so admirable, that the holy Ghost maketh choice of him aboue all other as a mark to behold, and a patterne to follow. What was the ground of his patience? surely many of those diuine speeches which he vttered to his wife and friends, euidently shew, that ~~the knowledge~~ of his reconciliation with God, was it which made him so constant & patient. There is yet another who far exceeded these & all other Saints both in suffering and patient bearing, namely Christ: the assurance of his Fathers loue was the ground of his patience, as appeareth both by that profession which he made thereof a little before his suffering (saying vnto his father, *thou lovedst mee before the foundation of the world*) and also by those titles which in his most bitter agony hee gaue vnto God, as in the Garden, ¹ O my Father, &c. on the Crosse, ² My God, ³ My God. ¹ Mat. 26. 39 ² Mat. 27. 46

Thus

The Gospell
prepareth our
heart by de-
claring

Thus we see the truth of this point sufficiently pro-
ued; that *the Gospell of peace is the ground of patience*: now
further consider wee how it doth prepare the soule of
man to indure. This it doth by perswading mans
minde, and resoluing his heart of these two princi-
ples.

1 That no-
thing can hurt
vs.

1 That nothing shall hurt him. 2. That all things
shall turne to his good.

For the first, Most sure it is that nothing can make
vs miserable but onely sinne. Sinne is the very sting
of all troubles and crosses: sin is it which maketh them
to be heavy burdens: this maketh trouble of consci-
ence to be intollerable: death and the graue to be most
terrible: the diuell which hath the power of death to be
so horrible: yea, the lawe of God and God himselfe to
be so full of dread and terror. Let sinne bee removed,
and our conscience assured thereof, then may we, then
will wee comfort our selues in all troubles: for then
shall we appeare before the throne of God, as before
the mercy-seat of a gracious father, and take his Lawe
as a direction to teach vs how to please him. Then shal
we esteeme al crosses as corrections of the Lord for our
profit, yea as his physick to purge out our corruptions,
and as proofes of his graces in vs. Then will our con-
science rest quiet and well contented: then shall wee
thinke of death as of a gate to heauen, and of the graue,
as of a sweet bed to rest in, till the day of the consum-
mation of our eternall blisse in body and soule: yea, then
shall wee not neede to feare the diuell, because hee can
haue no power ouer vs, much lesse hell and the torment
thereof. Therefore doth *Dauid* annexe blessednes to
remission of sinne: so that vpon this ground might
Christ

a Psal. 33. 17, 3
b Mat. 9. 3

Christ well say to the man sicke of a palfie, *Sonne bee of good comfort.*

This being so, the Gospell of peace which assureth vs of our reconciliation with God, and of the remission of our sinne, assureth vs also that nothing can hurt vs, because the sting of euery thing, which is sinne, is pulled out. If the forked tongue of an adder, the poysonous teeth of a snake, the sharp sting of a waspe be pulled out, what hurt can they doe?

For the second, by the Gospell *wee know that all things work together for good unto them that loue God.* For the Gospel assuring vs of reconciliation with God, how can wee but be assured that he tendereth vs as his children, and with a fatherly affection seeketh our good in all things which by his good providence hee bringeth vpon vs. ^a The prosperity of those with whom God is reconciled is a blessing: afflictions are for their good: so is death and the grave: yea, I may truly say that the sinnes of those who are accepted of God, doe turne to their good: not that sinne is any way good in it selfe, being in it selfe the greatest euill that is or can be, and the cause of all euill of punishment, but that God throw his infinite power and wisdom (who can bring good out of euill, as at first he caused light to shine out of darknesse) doth so order it: like vnto a skilfull Apothecary, who can so order and temper ranke poyson, as it shall proue very medicinable.

Quest. What is that good can come from sinne?

Answer. 1 In regard of a God, whose mercy and grace is manifested and magnified in forgiving sinne: for ⁱ where sinne abounded, there did grace much more abound.

^a That all things shall make to our good
^c Rom. 8.28

^d Psal. 112
^e & 119. 71
^f Gen. 14. 13
Miro quodam modo etiam ipse in peccatum iussu in iustitiam cooperatur. Bar.
ⁱⁿ Psal. 91
^{serm.} 2

^b Exod. 32. 33
^c 34. 6, 7
^d Rom. 5. 20

*Nonne coope-
ratur nobis ille
casus in bonū,
unde et humili-
iores efficiuntur
& cauitores.
Bern. libid.*

3 In regard of sinners, (I meane repentant sinners, for of their sins I speake) it worketh in them godly sorrow (a sorrow not to be repented of, because of the excellent fruits thereof, noted 2 Cor. 7. 10, 11.) It worketh also an high esteeme of Gods free grace and rich mercy, a longing desire after Christs righteousness, a diligent watchfulness ouer our selues for the time to come, a Christian readines to beare with the slippes & infirmities of other, with the like.

These are two such grounds of patience, as all the writings of all the men in the world cannot afford the like. It is the Gospell, and the Gospell alone, which hath made them knowne, and not onely so, but also worketh faith in our hearts, whereby we giue credence vnto the truth of them, and with strong confidence rest and stay our selues thereupon.

*Vse 1.
Counterfeit
patience.*

Hence learne, that all the pretended patience of heathen men, and others which knew not this *Gospell of peace*, was but a meere shadow of patience: for what were the grounds thereof? surely no such matters as by the Gospell is reuealed, but such as mans naturall reason inuented, as these,

1 It is no part of manhood, but meere childishnes and cowardlinesse to be impatient

2 Sorrow, mourning, all impatency, and the like, may much aggravate our troubles, but can no way ease them or take them away.

3 Others are subiect to troubles: it is a common condition of mankind,

4 There is an ineuitable necessity or (to vse their words and phrase) a fatall destiny, they cannot be avoided.

5 They

5 They are not for euer to indure, but will haue an end, if by no other meanes, yet by death. These and such like may make men bould and hardy, or stupid & blockish. I may resemble them to *opium*, and such like medicines which stupifie mens senses, and make them the lesse impatiently beare their paines, but they bring no true ease.

The Gospell of peace breedeth not a sencelesnes, but such a patience as is seasoned with comfort and ioy. ^{1 Rom. 5. 3}

As we desire true patience, so labour wee that it bee rightly grounded in vs. For this end we must

First, acquaint our selues with this Gospell of peace, & labor for true, sauing, sanctifying knowledge thereof: for the attaining whereunto, ^{Use 2.} How patience may bee rightly grounded in vs.

1 The promises of God in his word are to bee obserued, especially such as concerne our reconciliation with God, and his fauour towards vs, as ^{2 Psal. 119 49.} *Dauid* did. ^{30.} Without knowledge of Gods promise there can be no sound confidence: all the shew that we may seeme to make thereof will proue but meere presumption.

2 The cause of those promises is to bee well noted, which is Gods free grace end meere mercy.

3 The parties to whom they are made are to bee marked, *all that beleue.*

4 The properties of such as beleue, are also to bee noted. Of these we shall speake on verse 16.

When wee come to any that are sick, or in any other ^{Use 3.} distresse, and desire to perswade them vnto true patience, we must bring them to knowledge of the Gospell of peace, that they hauing assurance thereof, may bee true patience. ^{How men may bee perswaded vnto true patience.} the more quiet vnder Gods correcting hand: bring them to beleue that their sinnes are forgiven, and then

^b Mat. 9. 3

then maist thou well bid them ^b *be of good comfort, and patient.*

§ 4 The necessity of patience.

The fourth generall point to be considered is the necessity of this peece of spirituall armour. Though it be compared to legges-harnesse, which may seeme to bee least necessary, yet indeede it is no whit lesse necessary then any of the rest: we know that if a man be not well fenced on his legges, he may receiue such a blow vpon them, as will cleane ouerthrow him notwithstanding the other peeces of armour? but if the way bee rough and thorny, and the man bare-footed and bare-legged, and in that respect dareth not march on, what benefit reapes hee by the furniture of the other parts? To let the metaphor passe; the gift and grace it selfe which now we speak of, *Patience*, is so absolutely necessary, as without it there can bee no hope of attaining to victory, glory, and rest, where Christ our chiefe Captaine is. ^a The Apostle expressly saith, that patience is needfull: to shew that he speaketh of an absolute necessity, hee implieth that the promise (meaning eternall life promised) cannot be receiued without it: for he had shewed ^d before that the Saints in former times thorow faith and patience inherited the promise, and in that respect both that Apostle, and also ^e Saint *Iames* exhort Christians to follow them.

^c Heb. 10. 36.

^d *et* 6. 12

^e *Iam.* 5. 10

Reason.

Many troubles to be vndergone,

Many troubles and crosses must bee vndergone in this world before we can come to inioy rest and happinesse in heauen. Note *Iob.* 16. 33. *Luk.* 14. 27. *Act.* 14. 22. *2 Tim.* 3. 12. *Heb.* 12. 6, 7. These places shew how rough, and full of pricks the way to heauen is.

Experience of all ages doth verifie the truth of those scriptures: consider the hystories of *Abel*, *Noah*, *Abraham*,

ham, Isaac, Iacob, their posterity in *Egypt*, in the *Wildernesse*, in *Canaan*, vnder Iudges, vnder Kings, and in their captiuities: consider the liues of Christ, of the Prophets, Apostles, and other Saints; the estate of Christs Church in the Apostles time, after their time, and euer since euen vnto these our daies: it were infinite to reckon vp all the persecutions, troubles, afflictions, and sundry kindes of crosses which Gods people from time to time haue been brought vnto. In a word, it is as possible for sheepe to liue quiet among wolues without hurt, as for the Church in this world without trouble and persecution.

Quis sanctorum sine certamine coronatus est. Abel &c. quare et inuenies singulis aduersa perpassis Hier. ad Esaiam.

Obiect. All ages and times haue not been times of persecution: The Church in *Solomons* daies, and vnder the raigne of many other good Kings had great peace & quiet: yea, it is written that in the Apostles times, (which were most troublesome times) *the Churches* *1 Act. 9. 31* had rest: so in *Constantines* time, and in the time of other good Christian Emperours: likewise heere in this land vnder the raigne of King *Edward* the sixth, *Queene Elizabeth*, and King *James*, who now liueth.

Answer. Though the Church and children of God be sometime, for a time freed from outward publick persecutions of the magistrate, or from open inuasions of the enemy, yet not from all manner of troubles. Many are the troubles of the righteous, euen in the most halcion and peaceable daies that euer were. For in the bosome of the Church (while the Church remaineth on earth) there haue been alwaies, still are, and euer will be some borne after the flesh, as well as some borne after the spirit; which being so, & persecution there will bee, *Gal. 4. 30* if not with fire and sword, banishment and imprisonment,

ment, outward torture & torment, yet with that which goeth as neere to the heart, and pierceth thorow the soule as deeply, namely ignominy, reproach, disgrace, and such like ^b Ismaeticall persecution.

^b Gen. 27. 9

^c Mat. 19. 15

In the most quiet times of the Church, ⁱ *hee that refraineth from euill maketh himselfe a prey.* Manifest iniuries doe the true Saints receiue of their wicked neighbours; they are disgraced and oppressed of the greater sort, reuiled and wronged of the meaner sort: if they should haue peace abroade, yet ^a at home, even in their families *shall* they finde troubles enough, arising from their parents, husbands or wiues, children, seruants, friends, kindred, and the like. Wee reade of, heare and see the crosses of others: euery one feeleth his owne, and so best knoweth them. Shew mee the man (let it be he that hath seemed to himselfe & others the most happy) that in truth can say, his life hath been euery way so free from all troubles and crosses, that in his own experience he knoweth not what they meane: If any should so say, I might more truly say to his face, that either he is of a most stupid, blockish, and sencelesse disposition, or els that plainly hee lyeth. But suppose for the time that it were possible for a man to bee freed from all outward troubles, hath he none within? is all quiet in his soule and conscience? had hee neuer any griefe of minde, anguish of spirit, vexation of heart, trouble of conscience? then neuer had hee any sinne, or at least neuer any sence and feeling of sinne.

^a Mat. 10. 35, 36

This is thus brought to passe, partly by the good guiding prouidence of God, and partly by the malice of the Diuell: God both aiming at, and also bringing forth good thereby: the Diuell aiming at euill, but

but crossed in his purpose.

That troubles and crosses fall not on vs without God is euident by many expresse testimonies of scripture, as Troubles fall not out without God.

1 s. 45. 7. Amo. 3. 6. Iob. 1. 21. 2. Sam. 16. 11. Eze. 20.

37. Heb. 12. 6, 7. I might alleage many particular instances thereby to shew what that good is which God aimeth at, and effecteth by those troubles he inflicteth on his children.

1 ^b The preuenting of some great mischiefe and euill. b 2 Cor. 12. 7

2 ^c The purging out of some festering poyson- some sinne. c 2 Chro. 33. 12 lake 11. 17

3 ^d The vpholding and keeping vs safe and fast in the right way. d Heb. 12. 10, 11

4 ^e The prooffe and tryall of such gifts and graces as hee hath bestowed on his children. e 1 Pet. 4. 12

That the Diuel also hath his hand in afflicting Gods children is cleare by these (among many other) scriptures *Iob. 1. 9, 10. & 2. 5. 1 Chro 21. 1. Zac. 3. 1. Luke 22. 31. 2. Cor. 12. 7. Reuel. 2. 10.* That which the Diuel

aimeth at herein, is to ^f discourage vs, and to turne vs out of the right way, ^g to hinder the progresse of the Gospell, and in a word ^h to deuoure vs. The Diuell

well knoweth how weake and feeble our nature is, how soone our flesh is quailed, how irkesome troubles are to vs by nature: this way therefore hee laboureth by all the meanes he can, secretly and openly, by himselfe and instruments to annoy vs.

The point then being so cleare, that of necessity many troubles must be passed thorow, before we come to our heauenly rest, it necessarily followeth, that of necessity wee must bee shod and fenced with patience.

Satan hath his hand in afflicting Saints.

f Iob. 1. 10
g 1 Thes. 2. 18
h 1 Pet. 5. 8

Tolerantia molestiarum omnium in hac vita subeunda est, tendentibus ad arborem vite. Aug. de Gen. 12

The want of this grace hath beene the cause that many, who for a while haue made an hot onset in the Christian battell, at length (when they felt the hard and rough way wherein they marched, and when they found themselves galled and pricked with the troubles which they haue met withall) haue fallen away, and refused to goe on any further in their Christian course: ⁱ as they which forsooke Saint *Paul*.

ⁱ 1 Tim. 4. 16
The benefit
of patience.

As this grace is necessary, so also is the benefit thereof exceeding great: for if we bee well thod therewith, no trouble will dismay vs, or hinder vs in our Christian course: it maketh such burdens as seeme very heauy to flesh and blood, to bee but light and easy to bee borne, and such things tolerable, which naturall men thinke intolerable, and vnsupportable; yea it keepeth vs from being foiled and ouercome. ^k This made *Iob* passe ouer such grieuous assaults as neuer any, that wee reade of, euer indured the like.

^k Lam. 5. 10

When the holy Ghost speaketh of the victory which the Saints haue gotten, he saith, ^a *beere is the patience of the Saints*: implying, that thorow their patience they ouercame all their troubles.

^a Rev. 13. 10
14. 12

[§] 5. How patience hath
her perfect
worke.

V The counsell therefore of Saint *James* (*chap. 1. verse 5.*) is worthy to bee noted, it is this, *let patience haue her perfect worke*. The worke of patience is said to bee perfect in respect, First, of the condition. Secondly, of the extent. Thirdly, of the continuance.

¹ It must be
sound.

¹ For the condition it must bee true, hearty and sound, not fained and counterfeit. As integrity and vprightnesse is a kinde of perfection in all Christian graces, so also in patience.

² It must
reach to all
crosses.

² For the extent it must reach to all manner of crosses.

crosses, heauy and light, inward and ourward, home and abroad, whether they come from the Diuell, or any of his wicked instruments, or from God himselfe, and his owne hand, of what kinde, quality, quantity soeuer they be: in this respect, said the Apostle, *we ap-
proue our selues in much patience* (2. Cor. 6. 4.)

3 For the continuance, it must indure vnto the end, so much doth the ^e notation of the word, which the Apostle vseth, imply. To the end I say, not onely of that present affliction which lyeth vpon vs, but also to the end of our life: so as wee must both patiently beare the present, and also prepare our selues for future crosses. In this respect Christ saith, *he that hath patience
to the end shall be saued* (Mat. 10. 22.)

3 It must in-
dure to the
end.
e. *ἵνα* ἵνα
is *ἵνα*.

f. *ἵνα* ἵνα
is *ἵνα*.

Among other Saints, *Iobs* patience had her perfect worke in all these respects. had it not beene vpright and sound, he could not haue so stood against his friends, who suspecting his vprightnesse, thorowly sifted him. The many tryals whereunto he was brought, and his patient induring all (for hee was ouercome by none) manifesteth the extent of his patience: neuer any (Christ excepted) indured more, neuer any (the same excepted) more patiently indured all. The history it selfe, ^e his owne testimony, and ^h Gods also, and the ⁱ witness of his Apostle, doe all verifie the continuance of his patience to the end.

Iobs patience

g. *Iob*. 13. 15

h. *Gen*. 42. 7

i. *1st* *Sam*. 5. 11

The necessity
of the perfect
worke of pa-
tience.

That wee may the better apply this Apostolicall direction, as before in generall wee shewed the necessity of patience, so heere in particular we will shew how necessary it is that patience haue this perfect worke.

This will appeare by the Kindes of crosses where-

N 2

vnto

vnto wee are subiect.

1 They are not scar-crowes, troubles in shew and appearance only, but such as pierce both body and soule, and make the stoutest to stoupe and thrinke. Therefore counterfeit patience will stand vs in no steed.

2 The number of tryalls whereunto we shall bee brought, is vncertaine: one calamity vpon another (as waues) may fall vpon vs: ^k that which is written of *Iob*, how one messenger followed another, all bringing dolefull newes, sheweth what may befall any of vs. Now suppose wee should as patiently beare some, as *Iob*, but yet faint vnder the burden of others; where is the benefit of that former patience? Some that haue indured imprisonment, banishment, and such like trials, yea who haue beene ready to indure sword and fire in time of persecution, haue beene discouraged and turned out of their good course by reproach, & disgrace, in time of peace: other that can patiently passe over publick troubles, are so disquieted with priuate losses, and crosses at home in their families, that they are made vnfit to performe any Christian duety to God, or man. Other that can well indure paine of body, sicknesse, and such like crosses, cannot beare vexation of minde, or disturbance of their passion.

3 It is also vncertaine how long wee shall bee subiect to trials, because the continuance of our life is vncertaine. This world is the field of the Lords battell, so long as we are in the field, the enemies will assault vs: now to yeeld before the battell bee ended, is worse then neuer to haue indured any whit at all: the glory of all our former patience is not onely lost, but also turned

ned into shame and ignominie, and ¹ God prouoked ¹ Heb. 10. 38.
utterly to giue vs ouer.

This last point it is the rather to bee regarded, because
most faile therein: for many can indure an heauy bur-
den, and a sore brunt for a while, but if long it lie vpon
them, then they faint. This was it wherein the He-
brewes failed, ² for the redressing whereof, the Apostle ^a Heb. 10. 35
is very earnest.
⁶ 12. 3

Two extreames (whereunto we are very prone to
runne, and which much hinder this perfect worke of
patience) are noted by ^b the preacher, and by ^c the A-
postle: one is, too light regard, the other is, too great
fear of such crosses as God layeth on men: for some
despise them, as matters not much to bee regarded: so
much the notation of the originall ^d words imply, o- ^d ONN
ther faint and sinke vnder the burden of them, as if ^e ynyn
they were vnsupportable, not to bee indured, so much
also the notation of the ^e other originall words imply. ^e YIP
They looke not to God who smiteth: *these* fixe their eies ^f ynyn
too fast vpon his iustice and wrath. It is commonly
stupidity of minde, or stubborneesse of will, that maketh
men fall into the former. They who are by nature stu-
pide and blockish, haue not a spirituall sense of crosses, ^g *Sunt homines illi*
but are like to men dead drunke, (*Pro. 23. 33.*) they in- ^h *qui molestantur*
dure many troubles, but receiue no good by any trou- ⁱ *quidem susti-*
ble. Such were those Israelits of whom ^h *nent, ceterum*
ⁱ *frustra priuam,*
^j *ter. Chrys. de*
plaineth: and ⁱ *Pharaoh* was such an one. They who are ^k *Laz. can 3*
of a stubborne disposition despise Gods corrections, as ^l *h. Ier. 5. 3*
^m *i. Exod 7. 2*
ⁿ *k. Pro. 27. 22*
^o *11. a. 1. 9*
^p *m. 2. Cor. 12. 12*
^q *baz* was such an one. These are two dangerous rocks,

n Steicht,

at which many suffer shipwracke: two such stumbling blockes, as cause many to fall, and pitch into hell. Yet many count the first of these (namely, so to stand out all crosses, as not to bee mooued therewith) a vertue: answerable to this heathenish opinion is the practise of many, who professe themselves to bee Christians. Let publick iudgements fall on the land where they liue, as famine, plague, sword, &c. or on cities and townes in that land, as inundations of waters, fires, sickenneses, &c. or on their owne houses, their wiues and children, are little moued, no though it fall vpon their own pates. If they may bee freed from them, or deliuered out of them, they thinke it well: if not, they thinke it a destiny, they must beare it, and so like beasts, or rather like blocks lie vnder the burden: thus many lie on their death beds, without remorse, like *Nabal, whose heart died within him, and he was like a stone.*

o 1 Sam. 25. 37

p Psal. 18. 26

The other sort, that thorow a rebellious will, despise Gods corrections, are the worser sort: they prouoke God to shew himselfe a God of vengeance, euen a consuming fire: for *with the froward hee will shew himselfe froward*, reade what God threatneth (*Leu. 20. 18, 21, 24, 28.*) and how hee executed those threats (*Amo. 4. 6. &c.*) That in these our dayes, men carie themselves stoutly against God is too euident, both by Gods dealings, and mens. For God is very mercifull, slow to anger: what is the cause then that he hath of late sent so many iudgements one after another vnto this land? we may truely say which *Jeremiah* vnto God, *wee haue sinned and rebelled, therefore thou hast not spared* For man, who is bettered by the Lords correcting hand? what sinne is left? oh beloued, let vs take heed wee prouoke

q Lam. 3. 12

not

not God to lay his rod aside, and to take vp a staffe, or if that make vs not stoope, to vnleath his sword, and cleane cut vs off.

This extreame the wickeder sort fall into, into the other fall the weaker sort, but the better, yea many times the deare Saints of God: *David* seemeth, by his owne confession, to haue fainted in his mourning: for such is the feeblennesse of our nature, such our forgetfulnesse of Gods power and promises, that wee oft let goe from vs those staves and props, which the Lord hath afforded vnto vs, to vphold vs. The Apostle implieth, that euen Gods children, without great watchfulnesse, and continuall obseruation, are very ready to waxe faint: as experience of all former times, so of ours also doth verifie as much. For how is it that there should bee such slacknesse in many, who haue bene heeretofore very forward & zealous, that mens after proceedings should bee so vnlike to their former good beginnings, but that they faint by reason of that hard way, and those manifold troubles, by which wee must passe vnto Heauen? great is the danger and damage of this fainting: it makes men weary of well doing, it causeth them to repent of the good which is done, and to turne back into an easier course (as they suppose) and so to loose all the glory of that good which hath bene done: yea, it oft causeth fearefull doubting, and despaire, and so maketh all the helpe which the Scripture affordeth to be in vaine.

Wee ought therefore to bee watchfull against both these extreames, that wee fall not into the former, obserue these few directions.

1 In all afflictions looke (as *David* did) vnto him

How we
may be kept
from despi-
sing Gods
corrections.
2 Sam. 16. 11

who smiteth, and know that they come not by chance, but by Gods wise disposing prouidence: and that purposely to breed in vs true remorse.

Know also that the Lord can add crosse vnto crosse, till he pull downe our stout stomacks, or breake our proud backs, and bring vs to viter confusion. Yea, know that his wrath is as his greatnesse, infinite, vnportable: on whomsoever it lighteth, it crusheth him downe to hell: so that though a man might thinke hee could beare all outward crosses, yet Gods wrath can presse him much more heauily.

2 Take notice of the iudgements which other men by despising the Lord, bring vpon themselves: this may worke vpon thine hard heart. It is an especiall point of wisdom to be warned by other mens harmes. This was the wisdom of the third captaine which was sent to *Eliab*. Note the issue.

2 King. 1. 13,
66

3 Make vse of the least crosses; and begin speedily to humble thy selfe. If thy heart begin to be touched; suffer it not presently to be hardned againe, but more and more humble thy selfe. Thus will the Lord repent of the iudgement he intended, & turne from his wrath, as he did in the time of *Hexekiah*.

Ier. 16. 18, 19

How we may
bee kept from
fainting vnder
the crosse.

That wee fall not into the latter extreame. obserue these directions.

1 Cast not bothies on our selues and our owne weakenesse, and the weight of the crosses that lie vpon vs, but lift vpon one vnto God, and vnto his goodnesse: and consider how ready he is to succour in all time of neede.

2 Call to minde his manifold promises: both those which respect his gracious assistance
of

of vs in the triall, and his mighty deliuerance of vs out of it.

3 Remember examples of former times, how hee neuer oppressed them that patiently indured his corrections.

These two extreames are directly contrary to the two branches of this verse, namely to the preparation heere spoken of, and to the ground thereof, the Gospell of peace. If wee bee prepared wee shall not despise Gods corrections: if prepared by the Gospell of peace, wee shall neuer faint: that will vphould vs, or nothing.

The last point remaining to bee handled is, to discover the cunning deuices of the Diuell, whereby hee laboureth to keepe vs vnfurnished and vnprepared against troubles: they are many; I will discouer onely foure of the principall, by which all the rest may be discerned.

§ 7 Satans
wyles to vn-
furnish our
soules

Two of these foure are against the furniture it selfe: the other two against the ground thereof, *the Gospell of peace.*

Against the furniture hee suggesteth, 1. that there is no neede of it. 2. That if there should bee neede of it, yet it would stand a man in no steed.

The first hee suggesteth before troubles come, to make them feare none, but be carelesse.

The second when they are come, to make them dispaire and sinke vnder the burden. First therefore to this effect he obiectioneth,

Suggestion 1. If ye be Gods children, what needeth such adoe about preparation? Doe you thinke that God will not more tender and respect his then to suffer them

What need of
patience.

them to fall into troubles? you may well enough be secure and feare nothing. Thus the Diuell tempteth many in their peace and prosperity: it appeareth that ^a *David* was in this manner assaulted.

^a P^{sa}. 30. 6

Very great
needs

Ans^w. Experience of all men in all ages doth sufficiently confute the substance of this suggestion, and plainly discover the falsehood of it (as ^b I shewed before) *David*, who was a while beguiled with this vaine conceit, quickly found out by woefull experience the deceit of it, and thereupon saith vnto God, ^c *thou didst hide thy face and I was troubled*. It is very likely that then the Diuel beguiled him when his ^d Kingdom was fully established, and hee had rest from all his enemies: observe the hystory of his troubles which came vpon him after that, and ye shall finde it to be a very vaine & false conceit.

^c P^{sa}. 30. 7

^d 1 Sam. 7. 1

God in loue
and wisdom
correcteth.

As for the ground whereupon this suggestion is buik, namely the good respect which God beareth to his children, know, that God is euē thereby moued to lay many crosses vpo them: for as he is a louing father, so he is a wise God: in wisdom he seeth that it is needfull his children should bee corrected: his very ^e loue therefore moueth him to correct them.

^e Heb. 12. 6

That wee may oppose godly wisdom against the wicked pollicy of our enemy, let vs haue this furniture in a readinesse, euen in the time of our greatest peace & prosperity, and so prepare our selues against trouble: To prepare for troubles in time of prosperity before they come, is an especial meanes to make vs well beare them in time of aduersity when they come. We know that death is most fearefull and terrible to them that least looke for it: so are all afflictions whatsoever.

Suggest.

Sugg. 2. All the patience in the world can neither preuent, nor remoue the least crosse that falleth on man. In what steede then will this furniture stand him?

In what steede can patience stand vs?

Ans. Though it were granted that patience could neither preuent, nor remoue any crosse, yet will it stand vs in very great steede. For (to follow the metaphor) we know that though shoes & greaues make not the way plaine without stones, stubbes, thornes, &c. yet they make a man better able to tread on them, and passe thorow, or ouer them, and keepe his legs or feete from being galled or pricked: so patience enableth vs wel to beare all troubles, and with some quietnesse to passe them ouer, and it keepeth the soule from being pierced; yea, it maketh great and heauy burdens seem much lighter then otherwise they would. The heathen who were guided onely by the light of nature obserued thus much. I haue my selfe obserued two seuerall persons lying vnder the same crosse: the one to fret, fume, rage, raue, and euen blaspheme againe: the other with a kinde of comfort to be quiet and silent, yea to blesse the Lord for that crosse. What could make such a difference, but this preparation of the Gospell of peace.

In very great steede.

1 It enableth vs to beare all crosses

2 It maketh many crosses seem lighter.

3 Horat. *Louimus si patientia quicquid corrigere est uisum.*

The spirit of a man will sustaine his infirmity, but a wounded spirit who can beare?

3 Prou. 18, 14

Further I adde that this preparation doth preuent & remoue many soare troubles; as anguish of soule, vexation of spirit, disquietnesse of minde, distemper in affections, with the like, which though they oft rise from outward crosses yet they oft proue more heauy burdens then those same from whence they did arise. For example, a couetous man hauing a small losse which hee might well beare if hee were shod with this furni-

3 It preuenteth and remoueth many

ture

Peter & Gallo
 Timor. apoc. heb
 li. Sena. 2. 10. 2

ture, by his disquietnesse of minde, and impatiency for that losse bringeth a much heauier crosse vpon him, so in sicknesse, in outward disgrace, banishment, imprisonment, &c. The anguish of soule which proceedeth from an impatient heart often times proueth to be the greatest crosse. So the feare of troubles is oft worse then trouble it selfe; and fretting against the malice of an enemy doth a man more hurt then the enemy himselfe can. Now this furniture of the soule may both preuent and also remoue these great and grievous crosses, as anguish of minde and spirit, needles feares, fretfulnesse, enuy, murmuring, with the like.

Against the ground of this preparation, which is *the Gospell of peace*, Satan obiectioneth one while that there is no reason to relie on it; another while, that it procureth more troubles to them that rest on it.

Can there be
 peace with
 God while
 God scour-
 geth

Suggest. 3. Troubles are fruites of Gods wrath: to conceit any peace with God while troubles lie on vs, is to call darkenesse light, and hatred loue. To build patience on assurance of reconciliation with God, is to cast anchor vpon quick-sands, or in a bottomles sea. A man may better hope for life when the tokens of the plague appeare vpon his skin, then hope for reconciliation with God, while troubles, the tokens of Gods wrath, lie on him. The assaults of *Iobs* wife and friends tended much to this purpose.

God in loue
 correcteth.
 a Pro. 3. 12
 Heb. 12. 6

Ans. The ground of this suggestion being applied to the Saints, is directly false, and contrary to the current of the Scripture, which oft testifyeth that *"whom the Lord loveth hee chasteneth"*. The ends which God aimeth at in correcting his children, and the fruits which answerably issue from thence (whereof we haue heard

heard before) evidently demonstrate, that the troubles of the righteous are no fruits of Gods wrath, but rather of his loue. Yet a wonder it is to see how many are deceiued with this diabollicall suggestion, and they not onely profane and wicked men, but euen deare Saints of God, while the crosse lieth vpon them, as *Dauid*. The reason is, because at that time *sence* worketh more then *Faith*. Wherefore for the auoiding of this assault, wee must let faith haue the predominancy and highest rule in vs, euen aboue reason and sence: wee must *walke by faith, and not by sight*. Faith resteth on Gods word, and beleeueth what it saith, though sence contradict it neuer so much. Now the word of God affirming that *God correcteth whom hee loueth*, if faith beare sway in vs, it will perswade vs that in our greatest troubles God loueth vs, & in loue bringeth those troubles vpon us. Wherefore for the strengthening of our faith let vs oft meditate of *the consolations of the scripture*.

e *Psal.* 79. 5.d *1 Cor.* 5. 7e *Heb.* 12. 5

Suggest. 4. The Diuell to shew that hee careth not which way he preuaileth, so he preuaile any way, hath a contrary fetch. He will grant indeede that God scourgeth euery sonne whom he loueth, but withall addeth, that the more God loueth any, the more troubles hee bringeth vpon them; and thereupon inferreth, that the Gospell of peace is so farre from being a meanes to defend vs from trouble, that it is the cause of much trouble, and therefore the best way to be free from trouble, is to bee without the Gospell of peace. Thus was *Dauid* tempted: yea thus were the *Israelites* hearts hardened against God in *Jeremiahs* time.

Is not the want of the Gospell the best way to be free from trouble?

f *Psal.* 73. 13. 14
g *Ier.* 44. 18

Ans. It is false that the more God loueth any, the more

No verily.

more he scourgeth them : For as Gods wisdome moueth him to correct his children, so his loue moueth him to moderate his correction. Besides the inference, that therefore reconciliation with God is noe good remedy against troubles, is vnfound and absurd : for assurance of our reconciliation with God sweetneth all troubles. But for a more full answer to this suggestion, note these foure points concerning the benefit of our peace with God in the case of afflictions.

1 That it keepeth many iudgements from vs which fall vpon the wicked : yea, which otherwise would fall on vs.

2 That it altereth the nature of all troubles which befall vs.

3 That by it wee are assisted and supported in all.

4 That by reason thereof wee shall bee deliuered and freed from all.

These foure comfortable points I will distinctly proue, because by them all the euill suggestions of satan may be answered.

1 Peace with
God keepeth
many iudgements
away.
a *theology*.

1 For the first, obserue the threatnings in Gods word, and yee shall finde them made against such as hate God, and are hated of him. Reade the 26 chap. of *Leuit.* and the 28 of *Deut.* There Gods curses are denounced against the wicked, but his blessings promised to the righteous. Reade the 91 *Psalme*, where *Dauid* expressely confirmeth this point, and sheweth how they which trust vnder the shadow of the almighty, and so haue peace with him are deliuered from many troubles. Note the hystories of the Iewes vnder idolatrous and wicked Kings, and vnder religious and good

good Kings; God being forsaken by *them*, brought many calamities vpon them. But being loued of *these*, deliuered them from many which their enemies intended against them: Yea, when generall iudgements were brought vpon the Land, ^c God sent forth one ^c *Exe. 9.4* to marke those whom hee loued, that they might bee spared in the iudgement. The reason is cleare: for it is sinne which caueth the most grieuous iudgements: Now the Gospell of peace being a meanes to moue God to forgie vs the sinnes which we haue committed, and to moue vs to forsake our sinnes, and to seeke to please him, it must needs bee a meanes to keepe vs from many iudgements which otherwise would fall vpon vs. Besides it keepeth vs from a reprobate sence, (whereunto the ^d heathen were giuen, and the ^e lewes ^d *Rom. 1.28* after they lost their peace with God) from dispaire, ^e *Act. 18.29* whereunto ^f *Mat. 27.5* *Iudas* fell, and from hell fire, which ^g *Mat. 25.46* shall torment wicked men. These of all are the most woefull iudgements, and from these doth the Gospell of peace wholly free men.

Here note what an egregious point of folly it is to feare to please God, for feare of troubles, as if a man should feare to put on shooes, least his shooes should cause stones to lie in his way: yet many feare to bee at peace with God, because it maketh men to hate, reuile, reproach, scorne, wrong, and persecute them: not considering that Gods wrath is infinitely greater then mans. Are they not like the fish that leape out of the warm water, into the flaming fire? or rather like selfe-murtherers, who to free themselves from some momentary anguish in this world, cast themselves into hell torments, which is endlesse, and easelesse.

a It altereth
the nature of
all crosses,
w^hich

2 For the second, the afflictions which befall the righteous, are called chastisements, & corrections, even such as tender parents lay vpon their deare children, to shew that the nature of them is altered, the sting is pulled out, the curse is remooued, so that although the originall ground of all afflictions was sinne, and they first in vengeance executed for sinne, yet now inflicted on the Saints, they are not *vindictive* for reuenge, but rather *medicinable* for Physick: for Christ hath paid the full price and rancome for all our sinnes, he hath indured the full punishment for them, and left nothing to bee by way of expiation indured of vs.

h 2 Sam. 13. 14

Object. ^h The Saints are punished for sin as *David*.

Ans^w. True it is that God taketh occasion from sinne, to punish his children, but not in vengeance for the sinne committed which is past, but for a warning to make them the more careful and watchfull ouer themselves for the time to come. And herein lyeth a maine difference betwixt the punishment of a iudge and a father: a iudge respecteth the fact past; if it bee against the Law, though the delinquent partie bee neuer so penitent, and though there bee neuer so great hope of his amendment, yet he denounceth the sentence of Law against the malefactor: but if a father bee verily perswaded that his childe will neuer commit the like trespasse againe, which hee hath committed, assuredly he would remit the punishment: but when hee correcteth, it is to preuent the like in the time to come.

a Heb. 12. 10

God carieth him selfe as a iudge to the wicked, but as a father to the Saints: his corrections are for their instruction, not for their destruction. As ^a God aimeth at his childrens good & profit in correcting them, so also

also hee giueth them a sweete taste of the good they receive thereby; which maketh them ^b acknowledge as much, and bee thankfull for it, and so carie themselues towards God, as a good patient towards his Physitian, who hath prescribed bitter pills vnto him: for the time hee digests them willingly, and after he hath felt a kindly worke of them, he thanketh him.

3 For the third, ^c many faithfull promises hath God made, to stand by his children, to bee with them, and assist them in their seuerall afflictions, and neuer to forsake them. Hence is it that the Saints, to the great admiration of others, haue patiently indured such crosses, as many haue thought they would haue beene vterly pressed downe with the heauy burden of them, euen as the Barbarians looked when Paul should haue fallen downe dead.

4 For the last, ^d many faithfull promises hath God likewise made to deliuer his children out of all their troubles. Saint James setteth before vs the issue of Iobs triall, as an euidence of this point, (saying, ye haue seene the end of the Lord, and withall he rendreth a good reason thereof, *the Lord is very pittifull and mercifull,* (iam. 1. 11.))

Obiect. Some lie all their life time vnder the crosse.

Ans. Yet at the end of life, by death shall they bee deliuered, in which respect the diuine Oracle pronounceth them *blessed that die in the Lord, for they rest from their labours,* (Ren. 14. 13.)

Obiect. So are the wicked deliuered by death.

Ans. Nothing so: they fall from one misery to another, from a lighter to a greater, from an earthly, to

^b Psal. 119. 71.
75

³ By it assistance in all troubles is obtained.
c 1 Cor. 10. 13
Heb. 13. 5

⁴ And at length full freedome from all crosses.
d Psal. 34. 19
Prou. 11. 8
1 Cor. 10. 13

an hellish woe: so that herein lyeth a maine difference, betwixt the death of the wicked, and of the Saints. Death thrusteth the wicked from temporall troubles into eternall torments: but it deliuereth the Saints fro all trouble, and bringeth them to euerlasting glory: their misery shall soone haue an end, their felicity shall neuer haue end.

*Brennend
leſſia, eterna
eris beatitudo,
Aug. in Pſal.
36*

Thus then we see patience grounded vpon the Goſpell of peace to be much profitable euery manner of way.

*Ephes. 6. 16. Above all, taking the ſhield of faith,
wherewith yee ſhall bee able to quench all the fiery
darts of the wicked.*



He fourth peece of spirituall armour is more largely ſet forth, and more forceably vrged then any of the reſt. For the Apoſtle contenteth not himſelfe with a bare exhortation, to ſtirre vs vp to vſe it, but with weighty reaſons preſſeth his exhortation, and that on both ſides, before and behinde: Before, comparatiuely, preferring it to all other graces (*above all*) Behinde, ſimply, declaring the virtue and efficacy of it, (*whereby ye ſhall be able to quench, &c.*) By the firſt hee maketh way to his exhortation, by the laſt hee knocketh it downe faſt, euen

to the head, as wee speake.

Heere by the way wee may learne a good instruction both for ministers and people.

Matters of
waight is to
be pressed of
ministers
Obs.

For ministers, that they obserue what points bee of greatest weight, and by some speciall *stem & memento*, to raise vp their peoples attention thereunto, yea, and with some especiall euidence of reason and argument to inforce the same. Thus because the obseruation of the fourth commandement is an especiall meanes to bring men to keepe all the other commandements, the Lord prefixed a *memento* (*Remember the Sabbath day*) & wi hall vseth many strong reasons, the more to stirre vs vp to keepe it.

Thus is an expectation wrought in the hearers of *Reasons*, some point of moment, which will bee an especiall meanes to moue them the better to obserue it, and to ponder of it.

For people when they obserue any one point aboue other to bee vrged and pressed, they giue the more diligent heed thereto: for if euery duety laid downe in Gods word bee *stedfast*, that is, firme, sure and inuincible, so as the transgressors thereof shall reape a iust recompence of reward, how shall they escape who neglect those maine and principall duties, which aboue others are most earnestly vrged? Let that therefore which is most pressed by the Spirit and Ministers of God, be best regarded by the people of God.

Obiect. This especiall heede of one point will make men careles of other.

Answer. Nothing lesse: for the end thereof is not to make vs sloathfull in any point, but to quicken vs vp, and make vs extraordinary carefull in that

which is so vrged.

Suppose a master send his seruant of a message, and giue him many things in charge to doe, but giuerh him an especiall *item* for one, and vseth many reasons to make him carefull of it, doth hee giue his seruant any occasion to neglect the other? or will a good seruant take any occasion from thence, to neglect them? Such collections are made onely by mans slouthfull flesh; they which gather them, abuse the wisdom and care of God to helpe our weakenesse, they who are guided by Gods Spirit, will bee otherwise minded, knowing that an extraordinary vrging of one point, is to make vs extraordinary carefull of that, but carelesse and negligent of none.

Two points are to bee noted in this verse. First, the *transition* whereby the Apostle passeth from other points to this. Secondly, his exhortation vnto the grace heere mentioned.

In his exhortation note $\left\{ \begin{array}{l} 1 \text{ The matter thereof.} \\ 2 \text{ The motiue thereto.} \end{array} \right.$

That layeth downe a duty to be performed (*take the shield of faith*)

This declareth the benefit of performing that duty in the last words.

In the duty obserue, the *action* required (*take*) and the *object* thereof: which is both plainly expressed (*faith*) and also illustrated by a metaphor (*shield*.)

The motiue declareth the power, vertue, and efficacy of *faith*.

Touching this grace thus set downe, I will deliuer these points.

First in generall by way of preface and preparation,

I will shew how excellent a grace it is, and then more particularly, and distinctly declare

- 1 What faith is.
- 2 How fitly it is resembled to a shield.
- 3 How it is wrought.
- 4 How it must bee proued.
- 5 How it may bee preserued.
- 6 How it is to bee vsed.
- 7 What is the benefit, and power of it.
- 8 What are the wyles of the Diuell to keepe vs from it, and how they may be auoided.

I The excellency, yea and necessity also of *faith* is implied in this translation (*aboue all.*) The *original* phrase is diuersly translated, as thus *b in all*, as if he had said *in all things* whatsoeuer yee doe, vse the shield of faith: & thus, *to all*, as if he had said, to all other graces adde this: & thus *d more-ouer*, or *especially*, or (as we translate it) *e aboue all*. All these in effect imply one and the same thing, onely this latter is somewhat more emphaticall, and as proper as any of the rest. This is somewhat like to *f* that Hebrew phrase, which *Solomon* vseth, *keepe thine heart aboue all keepings*, implying thereby, that the heart of all other parts is most narrowly to bee watched ouer, most carefully and diligently to bee looked vnto, so is faith aboue all to bee regarded.

Quaest. Is faith simply more excellent and necessary, then other sauing graces?

Ans. All sauing graces are in their kinde very excellent & necessary, as hath before been shewed of *verity*, *righteousnesse* and *patience*: neither can a Christian well spare, & be without any of them: for they are as severall linkes of one chaine, whereby a Christian is held out

§ 1 The excellency and necessity of faith.

a in omnia
b Hicron, in omnibus.
c ad omnia.
d Hicron, in super imprimis.
e Hicron, super omnia.

g Prov. 4. 23

מכל
משמר
וצר לבבך

of hell, if but one linke breake, the chaine is broken, and downe falleth he that was held thereby: yet some links in a chaine may bee put to greatest stresse, and so be of greatest vse; faith serues to beare the greatest brunts, and in that respect may be counted most excellent, and most necessary; euen as the shield of all other parts of armour is the most needfull, as we shall after heare.

The Apostle vseth this phrase (*aboue all*) in the beginning of his exhortation, to set an edge vpon it, & to make it the sharper, that so it may pierce the deeper into vs: as if a captaine should giue diuerse directions to his souldiers, to instruct them to arme and fence themselves, and among those seuerall directions, set some speciall *item* on one of them, and say, *aboue all remember this*, would not this *item* make him *the more* to regard it. As^b where the Apostle saith, *doe good to all, especially to them who are of the household of faith*: doth it not make a Christian so much the more to bee moued with compassion, when hee seeth any of the faithfull stand in need of his helpe? Hence then I obserue, that

h Gal. 6. 10

Obs.

Faith especially to be taught and learned

b Rom 10. 8

c Act 10. 43

d Act 19. 4

e Mar. 1. 15

f 1 Cor. 10. 8

g Ioh. 3. 14, &c

Among and aboue other points & principles of Christian religion, and mysteries of godlinesse, the doctrine of faith is especially to be opened and vrged by Gods ministers, and to be learned and obserued by Gods people. What point thorowout the whole Scripture is more vrged? all the rites and types of the Law, set forth the doctrine of faith, ^b Moses, and the ^c Prophets preached it, so did the ^d fore-runner of Christ, ^e Christ himselfe, and his ^f Apostles. For some especiall instances of this point, read and obserue ^g Christs conference with Nicodemus, and Pauls epistle to Rom. and Gal.

Reasons.

No other doctrine more setteth forth the glory of God, and more maketh to the good of his Church and children. *Reasons.*

God is then honoured when hee is acknowledged to be as hee is, namely, most holy, wise, true, powerfull, mercifull, iust, &c. But the beleeuers, and the beleeuers onely so acknowledgeth him: *Faith most of all setteth forth Gods glory by acknowledging*

1 For Gods *holinesse*, how approacheth the beleuer before God? surely in an utter abnegation of himselfe, and in the mediation of Christ Iesus: for well he knoweth, that himselfe is all ouer defiled with sinne, and that Iesus Christ the Iust, is an aduocate with the Father, who by his blood, purgeth vs from our sinnes, and with his righteousness couereth vs. This manner of appearing before God, sheweth, that the beleuer acknowledgeth God to be so perfectly *holy*, as he cannot indure the sight of any vnclane thing. *Gods holinesse.*

2 For Gods *wisdom*: who are they that subiect themselves to God in all estates of prosperity and aduersity? Beleuers onely. Why they? their faith perswadeth them that God is wisest, & best knoweth what estate is fittest for them, and so euen against their owne sense, and naturall reason, faith maketh them wholly resigne themselves to Gods wise prouidence, and in that respect to be thankfull in all things. *Gods wisdom.*

3 For Gods *truth*: hee that beleueth, *hath sealed that God is true*: for what maketh men beleue, but that they iudge him who hath promised that which they beleue, to be faithfull and true? Faith then is an acknowledgement, and a confirmation of Gods truth, which is an high honour giuen to God, for God maketh great reckoning and account of this truth. *Gods truth. h Job. 3 33*

4 Gods power.

1 Rom 4. 20, 21

2 1 Chro. 10. 13

5 Gods mercie.

6 Gods iustice.

4 For Gods *power*: many of the promises which God maketh to his children, are of things which seeme impossible: yet faith giueth assent therunto, and thereby testifieth that God is *Almightie*, that nothing is impossible to him. Thus *Abram* by his faith did magnifie Gods power, and so did *Ichofaphat* also.

5 For Gods *mercy*: that is the especiall and most proper object of faith. If the poore sinner were not perswaded that God were rich, yea euen infinitely rich in mercy, hee could neuer beleue the pardon of his sins: faith then is it which aboue all commendeth Gods mercy.

6 For Gods *iustice*: what maketh beleeuers so strongly trust vnto, and wholly relie vpon the sacrifice of Christ? Because on the one side they beleue God to be so perfectly iust, that without expiation and satisfaction for sinne, there can be no hope of mercy: and on the other side, the sacrifice of Christ being of such infinite value, as to make full satisfaction to Gods iustice, they beleene that God will not exact that of them, for which Christ hath satisfied, but will manifest fauour to them, because Christ hath purchased fauour for them. These are points of iustice, to require satisfaction, to remit that for which satisfaction is made, to bestow that which is merited and purchased. But faith acknowledgeth all these, and so commendeth Gods iustice, for it hath respect to Gods iustice, as well as to his mercy.

Object. Sinners (repentant and beleeuing sinners) vse to appeale from the barre of Gods iustice, to his mercie-seate: what respect then hath faith to Gods iustice?

Ans.

Ansiv. In regard of themselves, and their own manifold pollutions and imperfections, even in their best works, they dare not stand to the triall of Gods iustice, but crie for mercy and pardon: but yet in confidence of the all-sufficient sacrifice of Christ Iesus, they may appeale to Gods iustice: for God is not vniust to require a debt that is paid.

How faith re-
steth on Gods
iustice

In these and other like respects, it is said of *Abraham*, *that he was strengthened in the faith, and gave glory to God.* 1 Rom. 4. 20 So doth every beleeuer in some measure: the stronger faith is, the more glory is given to God. But on the contrary, no sinne is more dishonourable to God then infidelity: for that which is said of one particular, *he* m 1 Iohn 5. 10 *that beleeueth not maketh God a liar*, may bee applied to the rest, hee maketh God vnwise, impotent, mercilesse, vniust, &c.

In regard of mans good, *Faith* of all other graces is the most necessary, profitable, and comfortable.

It is the first of all sauing graces wrought in the soule of a Christian, as the heart is the first member framed in the body. Yea, it is a mother-grace, which breedeth and bringeth forth other graces, as the heart being quickned sendeth forth life in all the other parts.

That it is the first, is eurdent: for Christ is that fountaine in whom all fulnesse dwelleth, *(Col. 1. 19.) of whose fulnesse all receiue, (Ioh. 1. 16.) without whom wee can doe nothing, (Ioh. 1. 5.)* Now it is *Faith* whereby wee first touch Christ: *by faith Christ dwelleth in our hearts (Eph. 3. 17.)* The spirituall life which we liue, we liue *by faith in the sonne of God. (Gal. 2. 20.)* therefore till by faith we bee ingrafted into Christ, no true sauing grace can bee in a man. *Without faith it is impossible to please God, (Heb. 11. 6.)*

Faith the first
grace.
Fides est prima
que subiugat
animam Deo.
Aug. de agon.
chr. cap. 12

That

Faith a Mother grace.

¹ *summa.*

That also it is a mother grace is cleare, for from *faith* springeth repentance, loue, new obedience, &c. Repentance is a change of the heart, as the notation of the greeke word implieth. Now what is it that changeth the heart of a sinner? Is it not the apprehension of Gods infinite loue and rich mercy? a perswasion that a mans sinnes are pardoned? The apprehension of Gods wrath, and feare of hell fire, may worke some sorrow for sinne committed; yea also it may restraîne a man from committing many sinnes, at least for a time: but that which altereth the naturall disposition of the heart, which changeth and reformeth it, is faith in the remission of sinne: ^h *By faith God purifieth the hearts of men.*

^h *AE. 15.9*

Loue a fruit of faith

True Christian loue also is a reflection of Gods loue to man: till a man feele Gods loue to warme his heart, and to set it on fire, hee can loue neither God nor man. He that loueth his brother aright, must loue him in & for the Lord, and so must loue God before: but it is not possible for any to loue God, except hee beleue that God loueth him. Can a peece of iron giue heate and burne, except it be first heated by the fire? but our hearts are naturally more destitute of loue to God, then any iron of heate: they must therefore be set on fire by Gods loue, and a sweete apprehension thereof, before they can loue God: ^h *Wee loue God because hee loued vs first.* It is ¹ *faith which worketh by loue.* Thus I might further shew how all other sanctifying graces spring from *faith*. But what followeth from thence? surely this, that if any sanctifying and sauing grace be needefull, then is *faith* especially, which is the Mother of all; without it, no grace at all, no life at all: for *the iust*

^h *1 Ioh. 4. 19*

¹ *Gal. 5. 6*

Faith necessary.

in it shall live by his faith. (Hab. 2.4.) From faith cometh the spirituall life of a christian in this world. (Gal. 2.20.) and eternall life in the world to come. (Iob. 3. 16, &c.) Yea, no benefit from Christ without *faith*: though Christ *received the spirit without measure*, and *it pleased the Father that in him should all fulnesse dwell*: yet to such as haue no faith, he is as *a deep well, out of which no water of life can be had.*

But when a man hath faith, what is the profit and benefit thereof? Much every way. *a By faith Christ dwelleth in our hearts*, and so we are united to him. *b By faith wee liue*: by *faith* we are *c reconciled*, *d iustified*, *e sanctified*, *f saved*. It were infinite to reckon vp all the benefits of faith. In regard of profit and benefit to our selues, it farre surpasseth all other graces. By other graces as loue, mercy, kindnesse, wisdom, &c. we may bee profitable to others: but *faith* is it which draweth and bringeth in to our selues, bodies and soules all the profit.

It is also a grace of admirable comfort: this is it which bringeth *a peace of conscience*, *b that peace of God which passeth all vnderstanding*: this vpholdeth in all troubles, & that many times aboue & against sense and reason. All comfort without faith is in vaine: when all other comforts faile, then may faith vphold vs. Then faith vpheld *a Iob*, *b David*, *c Iehosaphat*. When other graces, and the testimony of our conscience faile, *faith* may support vs: for the conscience hath respect to the man himselfe, to his disposition and carriage, which is subiect to many temptations, and many alterations: but *faith* hath respect to God and his promises, to Christ and his sacrifice, which are props, or rather rocks

Fides est virtus, virtus palmarum, fructus nec palmarum absque virtute, nec virtus sine fide aliquid est. Bern. sup. Cant. Germ. 30
a Joh. 1.34
b Col. 1.19
c 3. b 4. 11
d Faith profitable.
e Ephes. 3. 17
f Rom. 1. 17
a 3. 25,
b 28
c All. 15. 9
d Eph. 2. 8

Faith comfortable.
a Rom. 5. 1
b Phil. 4. 7
a Iob. 13. 15
b 1 Sam. 30. 6
c 2 Chr. 20. 13

rockes that neuer faile. In this respect is *faith* fitly compared to a *shield*: for as a souldier who hath a good shield, and is able well to vse it, will not vtterly be discouraged, but stand out in the battell though his head-peece be crackt, his brest-plate battered, his girdle loose, &c. so when verity, righteousness, patience, and other like graces seeme to faile, hee that hath sound faith will not vtterly be quailed and confounded.

Faith being so excellent a grace, as that whereby God is most honoured, so necessary, profitable, and comfortable a grace as hath been shewed, what point of Christian religion is rather to bee made knowne, is more to bee pressed, oftner to be inculcated? about what can a Minister of Gods word better spend his time, study, & paines? For *Faith* is the most proper and principall *object* of the Gospell, which is therefore called, ^a *the word of Faith*, ^b *the preaching of Faith*, yea ^c *Faith* it selfe.

^a Rom. 10. 8

^b Gal 3. 1

^c 1 Tim. 1. 19

As Ministers are most to preach this Doctrine, so are people to learne it aboue all, to be very well instructed in it, that they may know what true faith is: yea, to examine themselues whether they haue in them this grace or noe: if not, to enquire how it may bee gotten, how discerned and proued: if they haue it, to labour well to preferue, increase, and vse it: for *Faith* is a capitall grace. Wee must therefore in this respect learne wisdom of the serpent, who hath an especiall care of his head: if he be assaulted and cannor flie, hee will couer his head with the rest of his body, and suffer it to be stricken and wounded rather then his head. Wee ought to bee the more carefull of this head vertue, because Satan (who well knoweth the worth of it) seeketh most

most to assault it. Is it not good wisdom to looke to that most of all, which he most of all listeth. Of these points I shall more distinctly speake afterwards. This I thought good to premise by way of preparation vnto the discourse following, taking occasion from the Apostles preface *above all*.

If any that bee popishly minded shall thinke or say, that so much preaching and learning of Faith, is an hinderance to good works, and maketh men carelesse of all piety and charity.

Obiect.

I answer, that if there bee any so minded, they are *blindea by the God of this world, that the light of the glorious Gospel should not shine vnto them*. The truth is, that no doctrine can make men more conscionable in performing all duty to God & man then the doctrine of faith. From faith proceed all good workes: For it is faith in Gods loue which moueth a man to loue God againe, and loue to God is it which moueth a man to loue his brother, which is made after Gods image, and standeth in Gods roome and steed. Now there can be no stronger motiue to stir vp a man to any duty then *loue*: a louing childe will much more seeke to please his father, then a seruile bondslane: and a louing friend will doe much more kinde office for a friend, then a stranger, though he be hired thereunto.

Ans.
The Doctrine
of Faith no
hinderance
to good
workes
d. 2. or. 43

*Opera sunt ex
fide, non ex o-
peribus fides.*
*Aug. de gr. &
lib. arb. cap. 7.*

Hee that indeede beleeueth that God so loued him, as he spared not his onely begotten sonne, but gaue him a price of redemption; that in his sonne God hath vouchsafed to bee reconciled to man, to giue him pardon of all his sinnes, freedome from hell and damnation, and to bestow on him all things pertaining to life and happines: he that is thus perswaded of Gods loue

to

to him, cannot but haue his heart enlarged to doe what may bee pleasing and acceptable to God: no hope of reward, no feare of reuenge can so prouoke a man to all good workes, as loue which faith worketh. Besides whatsoeuer is performed without faith and loue is no whit acceptable to God: God accepteth a cuppe of cold water giuen in faith & loue, infinitely much more then thousands of rams, or ten thousand riuers of oile giuen in way of presumptuous merit, or els of slavish feare.

e Rom. 13. 3
Heb. 11. 6

Quid fides co-
ferat emolumentu-
si si uita si ce-
ra non fuerit,
et para? Cryf.
aduert. uis. mon.
lib. 1

The obiection therefore of our aduersaries against the Doctrine of *Faith*, is a meere cauill and slander. They who take liberty thereby, either to commit any euill, or to omit any good, *turne the grace of our God into wantonnesse*, (Iude 4.) *and peruert it to their owne destruction*. (2 Pet. 3. 16.)

Thus much concerning the *transition*. The *exhortation* followeth: wherein wee are first to consider the thing simply set downe, and to shew what faith is.

§ 2 What
faith is,

a Cic. offic. lib. 1
b Cic. de officiis
lib. 1

אמן
אמן

Faith in generall is a beleeuing of a thing to bee true. Our English word *faith* seemeth to be taken from the Lattin *fides*, which according to the notation thereof is as much as *fat di sum*, be it so as is spoken. ^b The notation of the greeke word implieth as much: so also of the ^c hebrewe, in which language one and the same word signifieth *truth* and *faith*, from whence is deriued that common Hebrew word which is vsually vttered at the end of our praier, *Amen*, which signifieth an assent of the minde to that which is spoken, as to a truth.

This assent may be either to the word of the Creator, or of the creature. The faith of which now wee speake

speake, hath reference to the Creator and his word, and may in generall be defined *a beleefe of the truth of God.*

Faith thus taken, is either common to all, or proper to the elect: that comon faith is extraordinary, or ordinary

^d *Extraordinary faith* is a beleefe that some extraordinary and miraculous thing shall fall out. This is grounded either vpon some especiall promise, or extraordinary reuelation made to the party in whom it is: and it is giuen but at some speciall times, to some speciall persons, on some speciall occasions: ^e by it things to come may be fore-tould, or other ^f great workes done: ^g It is a gift of the spirit, but one of those which are giuen rather for the good of others then of that party which hath it: for simply in it selfe it altereth not the heart, nor reneweth the man which hath it, so as it may bee in a wicked reprobate, ^h as in those who shall pleade it at Christs iudgement seate, but in vaine. This is that which commonly is called a *miraculous faith*.

Miraculous
faith
d Mat. 17. 22

e 1oh. 11. 50, 51
f Mat. 7. 22
g 1 Cor. 12. 9, 10

h Mat. 7. 22

Ordinary faith is either that which resteth onely in the minde of a man, or els draweth the will also. The former of these is that faith whereby an assent is giuen to the truth of Gods word. This is commonly called an *hystoricall faith*: because thereby credence is yeelded to the hystory of Gods word, that is all things which are written in Gods word are beleeued to bee true. This may one doe which is not any whit the better affected with Gods word, either to loue God, or feare him, or trust in him the more for this faith. For thus the very ⁱ Devils are said to *beleene*.

Hystoricall
faith

i 1 Iam. 2. 19

The latter kinde of ordinary faith comon to all sorts, as well reprobate as elect, is that faith whereby such an assent of the minde is giuen to the Gospell, and to the

Temporary
faith

▪ *Act. 8. 13*

▪ *Iob. 5. 35*

▪ *Luk. 8. 13*

▪ *Pro. 11. 7*
Hypocriticall
Faith

Two kinds of
hypocrisie

▪ *Mat. 23. 14.*

25

▪ *Act. 1. 6. 9*

Phil. 3. 6

41 *Tim. 1. 5*
2 *Tim. 1. 5*
enough.

the gracious promises thereof, as the heart is affected with them, and reioyceth in them for a season. ^a This was in *Simon Magus* who in regard thereof yeelded to be baptized: and in those Jewes who were willing for a season to reioice in ^b *Iohns* light. This is comonly called a *temporary faith*, because it lasteth not for euer, but cleane fadeth away, and that for the most part while a man liueth heere in this world, especially if hee bee brought to any triall. ^c Christ fitly compareth this faith to corne sown in stony ground. I deny not but that it may continue so long as a man liueth, but then with his life it endeth without any fruit, as smoake that cleane vanissheth away to nothing: in which respect ^d *the hope of a wicked man* is said to *perish when hee dieth*. This faith is also called an *hypocritical faith*, not because he that hath it doth onely make an outward flourish in shew, purposely to deceiue men, for then could not the heart be affected, nor the man reioyce therein: but because it is not sound, but appeareth both to the party himselfe, and also to others, to bee better and sounder then indeede it is: for there is a double hypocrisie, one whereby men purposely seeke to deceiue others, as the ^e *Pharisees*: another whereby they deceiue themselves as ^f *Paul*. That former ariseth from vaine-glory, couetousnesse, and such bie-respects: this latter from ignorance, simplicity, slouthfulnesse, carelesnesse, security, and the like, which keepe men from trying that grace which appeareth to be in them, whether it bee sound or noe. This faith is called hypocriticall, in opposition to an attribute proper to true sauing faith, namely ^g *unfeined*.

The

The faith which is heere meant by the Apostle is a **Iustifying faith**, farre more pretious faith then any of these: it is proper to the Elect, and by a propriety called *the faith of Gods elect*: for none but the elect haue it, and all the elect haue it at one time or other: when once they haue it, they neuer vtterly or totally loose it, but it continueth with them til it hath brought them to the purchased inheritance, euen to the possession and fruition of that which they beleueed, at which time they shall haue no more need of it. It is therefore called *sauiug faith*, because it bringeth vs vnto saluation; & *iustifying faith*, because it is that meanes or instrument which Gods Spirit worketh in vs, whereby wee apply vnto our selues Christ Iesus, in and by whom we are iustified: and *sanctifying faith*, because by it God purifieth our hearts.

a Tit. 1. 1

b Eph. 2. 8

c Rom. 3. 28

d Act. 15. 9

Definition.

This true, sound, vnfaigned, iustifying, sanctifying, sauiug faith whereof we now speake, I say this *Faith is a beleefe of the Gospell, whereby Christ and all his benefites offered therein, are receiued.*

In this definition note the two vsuall parts of a definition, 1. *the common matter of it, (a beleefe of the Gospell)* 2. *The particular forme, or difference (whereby Christ, &c.)* The former sheweth wherein true iustifying faith agreeeth with other kindes of

There are many definitions of true faith giuen by learned and godly men, which though they differ in some words and phrases, yet if they be well examined, they will bee found to agree all in substance: some may bee more copious, some more succinct, yet in effect all the same: The Scripture it selfe (which was all giuen by inspiration of God) doth oft varie the phrase, in setting downe this true faith whereof we now speake: as to beleene God. Rom. 4. 3. *(credere Deo)* To beleene in God. Iob. 14. 1. *(credere in Deum.)* or in the Lord Iesus, Act. 16. 31. *To beleene in the name of God.* Iob. 1. 12. *To beleene the Gospell,* &c. Mar. 1. 15. Neither is there any more cause

e Genus.
f Forma.

p

faith:

faith: the latter wherein it differeth from them.

1 It is *a be'cese*) this it hath common with all kinds of faith: where there is no beleefe, no credence, no assent giuen, there is no faith at all.

2 *Of the Gospell*) though the whole word of God bee the generall obiect of iustifying faith, yet the Gospell is the speciall obiect thereof: by it is the heart of a beleeuers especially moued, and affected: and this is it which iustifying faith hath common with that kinde of faith that cometh nearest vnto it, and is hardly distinguished from it, namely a *temporary* faith. What the Gospell is wee haue shewed before. The summe of it is plainly and fully laid down by Christ himselfe, in these words, *God so loued the world, that hee gaue his onely begotten Sonne, that whosoever beleeueth in him, should not perishe, but haue euerslasting life.*

3 *Whereby Christ and all his benefites offered therein.*) Christ Iesus is the subiect

why men should stumble and be offended with the diuerse phrases and words where with faith is defined by several men, than with the diuerse manner of setting downe the same Mysteries of Christ by the several euangelists.

Many leave out this common genus (*a be'cese of the Gospell*) and in steed of it put in *genus remotum*, viz. a *work* of Gods Spirit. But they who leave out either of these, suppose them to bee necessarily understood. Others in the *forme* expresse Christ alone, and not his benefites: yet they vnderstand Christ with all his benefites. Some make this the forme of faith, *to be perswaded that Christ is true*; some this, *to apprehend & lay hold on Christ*; some this, *to apply Christ vnto himselfe*. These and other like phrases, doe in effect imply no other thing then *to receive Christ*, which word I haue the rather vsed, because it is the very word and phrase of the holy Ghost, (*Ioh. 1. 12.*) and as proper, permanent and perspicuous as any of the rest: for there is receiuing on the soules part, as well as on the bodies.

Thus in all this variety wee see there is no contrariety at all: no discrepancy in substance of matter, but onely in circumstance of phrase.

Again where some define faith to be a resting on God the difference betwixt them and other, is onely in order, for they make a perswasion of Gods mer-

matter,

Genius rem-
otum.

Genus proxi-
mum.

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m Joh. 3. 16

tie in Christ, to follow vpon
a mans resting on God: these
make resting on God (which is
confidence) to follow vpon the
fore-named perswasion; this
difference therefore implicth
no contradiction, or contrarie-
ty in matter. This I thought
good to note, both to prevent
the cauills of aduersaries, and
also remoue a stumbling block
from the weak.

matter, and very substance of
the Gospel, and so the proper
and peculiar object of iustify-
ing faith. Christ I say, not
barely and nakedly conside-
red in himselfe (for then
were he no Sauour) but ac-
companied with all those be-
nefites, which as our media-

tor and redcemer hee wrought and purchased for vs.
The Apostle setteth downe foure of those benefits, *wis-
dome, righteousness, sanctification, redemption*: vnder
which the other may bee comprised. 1 Cor 1. 30

These are said to be *offered* in the Gospel,

1 Because of the necessary relation betwixt recei-
uing and offering: for receiuing presupposeth an of-
fering.

2 To shew the ground of our receiuing, which is
Gods free offer.

3 To shew that all they who receiue not Christ,
plainely reiect him: and so are iustly condemned for
reiecting him.

4 *Are receiued*) In the act of receiuing the nature of
iustifying faith especially consisteth, for thereby is
Christ made a mans owne: in this the best temporary
faith that may bee, commeth short of iustifying faith:
for all that ioy which temporary belecuers conceiue, a-
risseth not from any true profession of Christ, but onely
from some apprehension of those great and excellent
things, which in the Gospell are promised. Iustifying
faith is as it were the hand of the soule, a spirituall in-
strument framed in our hearts by the Spirit of God,

*Certum, propri-
umque fidei
fundamentum.
Christus est,
Aug. Enchir.
cap. 5*

whereby we lay hold on Christ, and apply or take vnto our selues, and receiue those things which God in the Gospell offereth vnto vs. This word of *receiuing* fitly answereth that metaphor of *eating* and *drinking*, so oft vsed in the Scripture to set forth the nature of faith. Ye know that all the benefit wee receiue by food commeth from our eating and drinking it: though there bee set before a man great plenty of dainty and wholesome cheare, yet if it bee not eaten, where is the benefit of it? so in vaine is Christ with all his benefits offered, if hee bee not receiued.

Fitly also doth it answer another excellent metaphor, (namely of marriage) which is oft vsed in the holy Scripture, to set forth that neere vniõ which is betwixt Christ and the faithfull. God maketh offer of his Sonne in mariage to mankind: Christ came downe from Heauen to bee a suter, and to bee espoused: Ministers, his friends, intreat vs in Christs steed, to accept him; when in our hearts wee accept this offer, and receiue this Sonne of God to bee our husband, then in truth and indeed wee belecue, and not before.

Thus haue I opened this definition of faith in the seuerall parts thereof: out of it two especiall points are to bee noted.

I That euery faithfull soule, euery true beleueer giueth a full assent in his minde to the truth of the Gospell, that *God so loued the world, that hee gave his only begotten Sonne, that whosoever belcometh in him, should not perish, but haue enerlasting life*: so as heere is excluded *a* *waivering opinion* (for beleefe is a true perswasion) and also a presumptuous conceit, (for the Gospell is *c* *the Word of truth*, which cannot deceiue.)

a Ioh. 3. 16

b Ioh. 1. 6

c Eph. 1. 13

2 That

defence against all sorts of weapons, all kindes of assaults.

Of this vse is *Faith*, able to defend the whole man from all sorts of temptations cast against him by any of his spirituall enemies, the flesh, world, or Diuell. By faith the beleeuers holdeth out Christ himselfe, and the power and efficacy of his obedience and suffering against all spirituall assaults: if this defend him not from all, what can? this will keepe vs safe from temptations taken from the corruption of our nature, imperfection of our obedience, innumerable number, and infinite weight of our sinnes, from prosperity, aduersity, or the like, if at least it bee well vsed. Of the well vsing of it wee shall afterwards heare.

The next point to be handled is the *action* whereunto wee are exhorted in this word *take*, which is the very same that hee vsed before, verse 13. it is heere vsed in, as large a sense, both to take vp, or to take vnto one, and also to take againe and recouer a thing. Souldiers let not their shield lie on the ground, but take it vp in their hands, hold it out against their enemies, mouing it vp and downe euery way where the enemy strikes at them, if the enemy continue to fight, or renew the fight, they still hold it out againe & againe: yea if by their owne weakenesse, or thorow the violence of any blow, they let it fall, or slip, they presently seeke to recouer it, and take it vp againe.

Thus must we take vp and hold forth this spirituall shield of faith against all the temptationsof Satan, and if thorow our own infirmity, or our enemies fiercenes we suffer it to faile and fall away, then recouer it again, and continue to defend our selues with it, so long as we shall

shall haue enemies to assault vs,

This point of *taking the shield of faith*, respecteth diuerse sorts of people:

1 Them who haue it not, they must labour to get it.

2 Them who doubt whether they haue it, or no, they must *proue* it.

3 Them who feare they may loose it, they must seeke to *preserue* it.

4 Them who are established therein, they must well *use* it.

I will therefore in order
shew how faith may bee

1 Gotten.

2 Proued.

3 Preserued.

4 Well vsed.

§ 4 How faith
is gotten.

For the first note first the *Author* of faith. Secondly, the meanes whereby it is wrought.

1 The *Author* of faith is, euen *hee from whom euery good giuing, and euery perfect gift cometh.* ^a *Faith is the gift of God.* ^c *This is the worke of God that you beleue, &c.* Now because this is one of those works of God, which are said to bse ^d *without* towards the creature, it is in Scripture attributed to all the three persons, and to euery of them. To the *first*, where Christ saith, ^e *no man can come vnto mee* (i) beleue) except the Father draw him. To the *second*, where the Apostle calleth ^f *Iesus the Author and finisher of our faith*. To the *third*, where the Apostle ^g reckoneth faith among the *fruits of the Spirit*.

The author
of faith.

^a 1. Cor. 1. 3. 7

^b Eph. 2. 8

^c Job. 6. 29

^d ad extra.

^e Job. 6. 44

^f Heb. 12. 2

^g Gal. 5. 22

In declaring why God
worketh faith obserue,

1. What moueth him
thereto.
2. What hee aimeth at
therein.

P 4

Nothing

h Phil. 3. 13
i Mat. 11. 26

Nothing out of God can moue God to worke this pretious gift in man: ^h it is his meere good will that moueth him, as ⁱ Christ expressely declareth in his thankesgiuing to God saying, *It is so O father, because thy good pleasure was such.*

h Eph. 1. 6

The end which God aimeth at in working this grace is principally in regard of himselfe: ^h the setting forth of his owne glory, as wee shewed before: but secondarily the ^m saluation of mankinde. Therefore Saint Peter termeth ^m *saluation the end of our faith.*

^m Job. 3. 16

h 10. 31

^m 1 Pet. 1. 9

Vse.

These points I thought good thus briefly to note,

1 To commend vnto you this pretious gift of faith. For how much the more excellent the author of any thing is, and the end which hee aimeth at therein, so much more excellent is the thing it selfe.

h 1 Cor. 4. 7

2 To take away all matter of boasting from them who haue this gift: though it be a most pretious grace yet ^m it affordeth no matter of glorying to vs in our selues, because wee haue it not of our selues.

h Rom. 11. 36

3 To stirre vs vp to giue all the praise and glory thereof to God: vpon this very ground doth the Apostle giue ^p *glory to God, because of him, and through him, and for him are all things.*

4 To shew that it is not in mans power to haue it when hee will, that so yee may bee the more carefull in vsing the meanes which God affordeth and appointeth for the attaining thereto. Is it not a point of egregious folly to be carelesse in vsing, or negligently to put off those meanes of obtaining any excellent thing, which hee who onely can work and bestow that thing, hath appointed for the obtaining thereof?

In

In laying downe the meanes which our wise God hath appointed to worke faith,

I will shew, { 1. What God himselfe doth.
2. What he requireth man to doe.

In considering what meanes God vseth, let vs also note what order hee obserueth in making the meanes effectuell.

The meanes are, { Outward. }
Inward. }

The meanes
of getting
faith.

The outward meanes are either such as both worke and strengthen faith, as the word of God: or onely strengthen it, as the Sacraments. Heereof I shall speake heereafter.

Concerning the Word the Apostle saith, *"How shall they beleue in him of whom they haue not heard, and thereupon thus concludeth, Faith commeth by hearing, & hearing by the word of God (Rom. 10. 14, 17.) Of Gods word there be two parts the Lawe, and the Gospell. Both these haue an especiall worke in the working of faith. The Lawe to prepare a mans heart for faith, in which respect it is called 'our school-master to bring vs to Christ, that we may be iustified by faith. The Gospell to worke further vpon the heart so prepared, and to accomplish this worke of faith: whereupon he termeth the Gospell by a propriety, 'the word of faith, and faith of the Ephelians, "that they beleueed after that they heard the Gospell.*

Gods word
the outward
meanes.
*Ascendit in
dei lampas
igne diuini verbi,
Crys. in Mat. 25*

Gal 3. 24

Rom. 10. 8

u Eph. 1. 13.

Quest. Whether is the Word preached onely, or the Word read also a meanes of working faith?

Ans. It may not bee denied but that the holy scriptures themselves, & good commentaries on them, and printed sermons, or other bookes laying forth the true doctrine of the Scripture, being read and vnderstood

Preaching
the Word is
the most pro-
per meanes
of working
faith.

stood

stood, may by the blessing of God worke faith: but the especiall ordinary meanes, and most powerfull vsuall meanes, is the Word preached: this is it which the Scripture laieth downe *how shall they beleue in him, of whom they haue not heard? how shall they heare without a Preacher?* *It pleased God by preaching to saue, &c. They receined the spirit by the hearing of faith.*

Thus we see that preaching is Gods ordinance, whereunto especially without question he will giue his blessing. Besides, it is an especiall meanes to make people to embrace the promises of the Gospell, when Gods Ministers ^d to whom is committed the word of reconciliation, and who stand in Christs steed, as though God did beseech vs, shal pray vs to be reconciled to God, & make offer & tender vnto vs of all the promises of God.

The inward meanes is the sanctifying spirit of God, which softeneth, quickneth, openeth our hearts, and maketh them as good ground, so as the good seede of Gods word being cast into them, taketh deepe rooting, and bringeth forth the blessed fruite of faith. The ^e Apostle saith that *his preaching was in demonstration of the spirit, that their faith might be in the power of God.* It is noted that *the Lord* (namely by his spirit) *opened the heart of Lidia, that she attended vnto the things which Paul spake.* In respect heereof the Apostle termeth the preaching of the Gospell *a ministration of the spirit*: yea, hee vseth this phrase, *the spirit of Faith*, because faith is wrought inwardly by the Spirit.

The order of working faith.

The vnderstanding be-
hanced,

The order which God vseth is this, First hee worketh on the vnderstanding, and then on the will.

The vnderstanding hee inligheneth by his Word, as in all fundamentall necessary points of Christian religion,

on,

a Rom. 10.14

b 1 Cor. 1.21

c Gal. 3.2

d 1 Cor. 5.19, 20

Gods spirit
the inward
meanes

e 1 Cor. 3.4, 5

f Act. 16.14

g 1 Cor. 3.8

h 1 Cor. 4.13

on, so in two especially: First in the misery of a naturall man. Secondly, in the remedy thereof. That the Lawe discovereth, this the Gospell revealeth.

Touching mans misery, Gods spirit by the Lawe informeth a mans iudgement both of his wretchednesse thorow sinne, and of his cursednesse thorow the punishment of sinne. The Lawe discovereth such an infinite multitude of sinnes, as otherwise man could not possibly finde out. It discovereth not onely notorious sinnes of commission, but many other transgressions which naturall men count no sinnes; many sins of omission, many sinnes of thought and heart, yea the very seede of all sinne, the contagion and corruption of our nature. Saint Paul expressly saith, *I knew not sinne but by the lawe: for I had not knowne lust, except the lawe had said thou shalt not lust.* The Lawe also maketh knowne the heighnousnesse, and greivousnesse of sinne, how it is out of measure, yea infinitely sinfull, because it is committed against an infinite Maiesty, and that also against his expresse will revealed in the Lawe; so as sinne being directly contrary to the pure, holy, and blessed will of God, cannot but make vs more odious & abominable before God then any venomous tode, adder, or any other poisonous creature is in our sight.

Further the Lawe manifesteth the punishment of sinne, which is Gods infinite wrath for the least breach of any one branch of the commandements: for it saith *Cursed be hee that confirmeth not all the words of the law.*

Now the fruits of Gods wrath are all plagues & iudgements in this world, both outward in our estates and on our bodies, and inwardly in our conscience & soule, in the end death, which is exceeding terrible to a naturall

Mans misery
made knowne
by the lawe
*Per legem fit
cognitio peccati
& ex praua
ricatione legis
abundantia
peccati. Aug.
epist. 98.
Rom. 7.7.*

Deut. 27. 26

stood, may by the blessing of God worke faith: but the
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 on,

a Rom. 10. 14

b 1 Cor. 1. 21

c Gal. 3. 2

d 1 Cor. 1. 17, 18

Gods spirit
 the inward
 meanes

e 1 Cor. 3. 4, 5

f Act. 16. 14

g 1 Cor. 3. 8

h 1 Cor. 4. 13

The order of
 working faith.

1 The vnder-
 standing be-
 lighted.

on, so in two especially: First in the misery of a naturall man. Secondly, in the remedy thereof. That the Lawe discovereth, this the Gospell revealeth.

Touching mans misery, Gods spirit by the Lawe informeth a mans iudgement both of his wretchednesse thorow sinne, and of his cursednesse thorow the punishment of sinne. The Lawe discovereth such an infinite multitude of sinnes, as otherwise man could not possibly finde out. It discovereth not onely notorious sinnes of commission, but many other transgressions which naturall men count no sinnes; many sins of omission, many sinnes of thought and heart, yea the summe of all sinne, the contagion and corruption of the heart. Saint Paul expressly saith, *I knew not*

Mans misery made knowne by the lawe
Per legem fit cognitio peccati & exprobratio
abundantia peccati, Aug. epist. 98.
Rom. 7.7.

the lawe: for I had not knowne lust, except the lawe say thou shalt not lust. The Lawe also maketh manifest the heynousnesse, and greivousnesse of sinne, which is without measure, yea infinitely sinfull, because committed against an infinite Maiesty, and that altho this expresse will revealed in the Lawe; so as being directly contrary to the pure, holy, and good will of God, cannot but make vs more odious & abominable before God then any venomous tode, adder, or any other poisonous creature is in our sight.

Further the Lawe manifesteth the punishment of sinne, which is Gods infinite wrath for the least breach of any one branch of the commandements: for it saith *Cursed be hee that confirmeth not all the words of the law.*

k Dist. 27. 26.

Now the fruits of Gods wrath are all plagues & iudgements in this world, both outward in our estates and on our bodies, and inwardly in our conscience & soule, in the end death, which is exceeding terrible to a naturall

rall

rall man, and after all, the torment of hell fire, which is intollerable and euermlasting: neither doth it reueale vnto vs any remedy of helpe, - but rather sheweth that we are utterly vnable to helpe our selues, and that no creature in Heauen or earth is able to affourd vs helpe or succour; but vile wofull wretches as we are, so shall wee continually remaine.

Thus the Lawe sheweth vs to be such creatures, that it had been better for vs neuer to haue been borne, or if borne, then to haue been any other then such as wee are, wretched cursed men.

The remedy
reuealed by
the Gospell

But yet by the preaching of the Gospell, the spirit further inlightneth our vnderstanding in a *remedy* which God in the riches of his mercy hath affourded vnto vs, and in the benefit thereof. For the Gospell reuealeth Christ Iesus, who being the true eternall sonne of God, euen very God; and so able to beare the infinite wrath of his father, and procure his fauour, tooke vpon him, into the vnity of his person mans nature, wherein hee subiected himselfe to the Lawe, and both fulfilled the righteousness, and also vnderwent the curse thereof.

This is the remedy! The benefit heereof is, that God is reconciled to the world, his wrath being pacified, his fauour procured: that remission of sinnes, and deliuerance from the punishment thereof, both in this world and in the world to come are obtained: that all needefull blessings for this temporall life, all needefull graces for a spirituall life, and eternall life and happinesse in the world to come, are purchased.

Without knowledge of these points concerning the forenamed misery, and remedy, it is impossible for any
man

man to haue faith : and yet may men haue, and many haue this knowledge who neuer attaine vnto faith : so as this is not sufficient. Wherefore the Spirit proceedeth further to worke vpon the will of man.

Two especiall workes are wrought vpon the will : ^a Mans will wrought vp6. one in regard of mans misery, the other in regard of the remedy.

The first is to bee pricked in heart, grieved in soule, wounded in conscience, and brought in regard of any hope in our selues or any other creature euen to dispaire : yea and to tremble againe within and without, in soule and body for our sinnes, and the punishment due to them. Thus were ^a the Iewes *pricked in their hearts*, and ^b the Iaylor so terrified with Gods iudgement that he trembled againe, and thereby their hearts were prepared vnto faith. ^a *Mat. 23. 37* ^b *6. 16. 29*

For the measure of griefe it is not alike in all, in some it is greater, in some smaller : yet in all there must be, as a sight of sin, and of the misery thereof, so a particular sence of that wretchednesse wherein wee lie by reason of it, an vtter dispaire in our selues, true griefe of soule, and compunction of heart for it.

The second worke is to desire aboue all things in the world, one drop of the infinite mercy of God, and to be willing to giue all that a man hath for Christ, accounting him more worth then al things beside in heauen and earth, as the ^b merchant in the Gospell esteemed the pearle which hee found. ^c *Desire of mercy* ^d *Mat. 13. 46*

This earnest desire is in scripture set forth by ^c hungering, ^d thirsting, panting, longing, &c. All which imply a very vehement and vn-satiable desire, so as they which haue this desire wrought in them, will giue no rest

rest to their soules, till they haue some sweete feeling of Gods loue to them in Christ, and some assurance that Christ is theirs: whereupon God who hath offered to satisfie the hungry and thirsty, and to satisfie the desire of such as pant and long after him; by his Spirit worketh in such as are so prepared, such an inward assent of minde, and credence vnto the promises of the Gospell, that particularly they apply them vnto themselves, and gladly accept the free offer of God, and so receiue Christ with all his benefits. This is that ordinary meanes, and the order thereof, which God for his part hath set downe to worke faith in man.

The meanes required on mans part are next to bee declared. Heere I will shew what man must doe that hee may beleeeue: and what motiues there bee to stirre him vp to beleeeue.

What man
must doe to
beleeeue

Two things are to bee done of man: one, that to his vttermost power hee vse and well imploy that ability, whatsoeuer it bee, that hee hath by nature or speciall gift: as that hearing of meanes appointed by God to breed faith, he carefully vse the meanes, and also pray to God to make the meanes powerfull, and effectuell. A naturall man may pray, though not in faith; and God doth oft heare the desire of such, as hee heareth the young rauens when they crie for want of their meate.

1 Iob. 39. 3

Acts 7. 51

The other, that wee resist not any motion of Gods spirit, like the rebellious Iewes, nor put off from vs the promises of the Gospell, as if they belonged not vnto vs, and thinke our selues vnworthy of eternall life.

Motiues to
beleeeue.

For motiues to make a man bould to apply vnto him-

himselfe the promises of the Gospell, there are none at all in himselfe, he must cleane goe out of himselfe, and duly weigh these three points,

- 1 The author
 - 2 The cause
 - 3 The extent
- } of the promises of the Gospell.

For the first: It is God that made the promises: hee it is that maketh offer of Christ Iesus, and in him of all things belonging to life and happinesse. *GOD so loved the world that he gave his only begotten sonne, &c.* Now that wee may not doubt, but bee assured that hee will make his word good, wee are especially to consider two properties of God. 1. His power. 2. His truth.

It is God that made the promise of the Gospell
1 Joh. 3. 16

The one sheweth that he is able to doe what he hath promised.

The other that he will not faile to doe it.

No question can iustly bee made of Gods almighty power: for the scripture expressly saith, *With God shall nothing be impossible, (Luk. 1. 37.) All things are possible to him. (Mar. 10. 27.)* which is to bee noted against our deadnesse, dulnesse, and vntowardnesse to beleue, in regard whereof wee may thinke that a man naturally dead, may as easily eate and drinke, as we beleue: but when we consider the power of Gods might, how hee is able of stones to raise up children unto Abraham, we may well thinke that hee is able to take away our stony heart, and giue vs an heart of flesh. Abraham looked to Gods power, and thereby was moued to beleue that God would performe his promise, though Isaac in whom the promise was made, were to bee sacrificed, & hee did not doubt of the promise, being fully assured that hee which had promised was also able to doe it. This motiue taken

God is able to performe his word.
Nemo de Deo apimè exstimat, qui non est omnipotentem, atque ex nulla parte commutabilem credit Aug. de lib. arb. l. 1
c. Mat. 3. 9
1 Eze. 36. 26

Rom. 4. 20,
21

from

from Gods almighty power, is in Scripture oft vsed to stirre vp men and woemen to beleue the promises of God. It was vsed to ^b *Sarah*, to the ⁱ *virgin Mary*, to ^k *Ieremiah*, and to the ^l Disciples of Christ. And it is the rather to be thought of, because wee are very proane by nature to make doubt thereof: for albeit in our iudgements wee are well perswaded of Gods omnipotency, & with our mouthes can professe as much, yet when wee are in great straits, brought to a pinch, and see no ordinary meanes for the effecting the thing which wee desire, then wee thinke that God himselfe is not able to doe it: like ^m *the incredulous Prince*; and not he only, but the ⁿ *unbeleuing Israelites* also, though they had been long nurtured vnder Gods speciall gouernment, and seene many of his merueilous works; yea ^o *Moses* himselfe was subiect heereunto.

^b Gen. 18. 14
ⁱ Luk. 1. 37
^k Ier. 32. 27
^l Mat. 10. 27

^m 2 Kin. 7. 2
ⁿ Psal. 78. 19.
 20

^o Num. 11. 11,
 32

³ God is true,
 and will per-
 form his pro-
 mises

^p Psal. 31. 5
^q Iam. 1. 17
^r Titim. 1. 2
^s Heb. 6. 18
^t 1 Thess. 5. 24
^u Eph. 1. 13
^v Ren. 3. 14
^w Ioh. 14. 17

No more question can be made of Gods truth, then of his power: for hee is ^p *the Lord God of truth*, ^q *with him is no variablenesse, nor shadow of turning*: ^r *hee cannot lie*, ^s *it is impossible that he should*: for ^t *faithfull is he which promiset*; the Gospell in which his promises are made, ^u *is the word of truth*: his Son who declareth them, ^v *a faithfull and true witnesse*: his spirit which sealeth them vp, ^w *a* ^x *of truth*. This truth of God is to bee meditated of, in regard of the greatnesse of Gods promises: for when man heareth of Christ, and all his benefits offered in the Gospell, hee will bee ready to thinke and say, Oh heere are sweete and excellent promises, but they are too good to bee true, I feare they are too great to bee performed. But if that man remember how faithfull and true God is that made them, it will make him thinke againe and say, though they were much

much greater, yet God who is able, assuredly will not fail to performe what he hath promised.

2 For the cause whereby God is moued to offer Christ and all his benefits, it was his owne goodnesse, and nothing els. Now there are two things which doe highly commend Gods goodnesse. First: the freenesse of his grace. Secondly, the riches of his mercy.

Gods grace is euery way so free, that the goodnesse which he sheweth to his creature is altogether of himselfe and from himselfe. ⁴ Gods goodnesse moued him to make his promises to man. ⁵ Gods grace is free. ^d God *soloued the world, that hee* ^d Ioh. 3. 16 *gaue, &c. * when wee were enemies, wee were reconciled to* ^e Rom 5. 10 *God. When there was none to mediate for vs, God offered grace, and gaue his Sonne to be a Mediator.* ^f Gen. 3. 15

This is to bee noted against mans vnworthinesse, for hee is ready to looke downe vpon himselfe, and say, ah, I am too too vnworthy to partake of Christ: what can there bee in mee to moue God to bestow his Son on me? and thus keepe himselfe from beleeuing. But if wee consider that God respecteth his owne goodnes, and not ours in giuing vs his Sonne, and that his grace is euery way free, that conceit of our vnworthinesse, can bee no iust impediment to faith.

As for the riches of Gods mercy, they are vnutterable, vnconceivable: I may well cry out and say, *O the deepenesse of them! how vnsearchable are they, and past finding out?* according to Gods greatnesse, so is his mercy, it is infinite, and *reacheth aboue the Heauens:* ⁶ Gods mercy is abundant. ^g Psal. 108. 4 *so as God may well bee said to be rich in mercie, and* ^h Eph. 2. 4 *abundant in goodnesse.* This is to bee noted against the multitude, and haynousnesse of our sinnes, which because they are innumerable and infinite, keepe many men from beleeuing the pardon of them. ⁱ Exo 34. 6

But the consideration of the infiniteness of Gods mercy, which is as an Ocean, sufficient to swallow them all vp, though they were more, and greater then they are, will vphold vs against that temptation: for no sin can bee greater then Gods mercy: * the *finne* against the holy Ghost, is not therefore unpardonable, because it is greater then Gods mercy, *greater then can bee pardoned*, as Cain desperately thought of his sinne, but because the heart of him who committeth it is vncapable of mercy: as if a ventlesse vessell be cast into the sea, it cannot take in one drop of water, not because there is not water inough in the sea to fill it, but because it hath neuer a vent to receiue water.

7 Gods promises are offered to all.

3 For the extent of the offer of Christ, it is so large, so generall, as no person can haue any iust cause to thinke himselfe exempted.

m Luk. 3. 10.
n Job. 1. 6, 7

The Angell that brought this glad tidings from heauen, said, that it was for *all people*. * The man that *was sent* from God for a witnesse, *bare witnesse of the light, that all men thorow him might beleue*. When Christ sent his Apostles forth to preach the Gospell, hee bid them *goe and teach all nations*: and to shew that no particular man in any nation was excepted, but every others child included, * Saint Marke setting downe the same commission, expresseth *every creature*, meaning euery reasonable creature.

o Mat. 28. 19

p Mar. 16. 15

I will not heere stand to discusse this question, whether the sound of the Gospell hath beene heard in euery corner of the world, or no: it is sufficient for our present purpose to know, that wheresoeuer the sound thereof commeth, there, by the ministry of it, tender and offer is made to euery soule, of Christ and all his

benefits

benefites, euen as when the braſen ſerpent was liſt ^{Num. 21. 8}
 vp, a remedy was afforded to all that looked vpon it.
 *Chriſt reſembleth this braſen ſerpent to himſelfe, and ^{2 Joh. 3. 14. 15}
 maketh this very application thereof. God herein deal-
 eth with the world, as a King (againſt whom his whole
 kingdome, euen all his ſubiects haue riſen vp, and re-
 belled) who cauſeth a generall pardon to bee proclai-
 med to all, and enery one that will lay down their wea-
 pons, and accept pardon. This vniuerſall offer of Chriſt
 is an eſpeciall meanes to draw a poore ſinner to receiue
 Chriſt: and it is to be noted againſt the laſt barre, wher-
 with men uſe to keepe their hearts cloſe ſhut from en-
 tertaining Chriſt: for when they bee brought to ac-
 knowledge that God is able to performe all his promi-
 ſes, that hee is faithfull, and will performe them, that it
 is not mans vnworthineſſe that keepeth him from
 ſhewing fauour vnto man, but that his owne goodnes
 moneth him thereunto, yea that the number & weight
 of many ſinnes cannot damme vp, and keep backe the
 euer-flowing ſtreames of his mercy, they will object
 and ſay,

The generall
 offer of Chriſt
 a meanes to
 draw all to
 receiue Chriſt.

We know not whether wee are any of thoſe perſons
 to whom the promiſes of the Goſpell are intended, and
 for whom Chriſt indeed died.

Obiect.

Of ſuch I would demand what further ground they
 would haue to receiue Chriſt, then this, that God offe-
 reth Chriſt vnto them? wouldſt thou (whoſoeuer thou
 art that diſputeſt againſt God, and againſt thine owne
 ſoule) wouldſt thou climbe vp into Heauen, & enter
 into Gods ſecret cloſet, where his records are, to ſee
 whether thy name bee written in the booke of life or
 no? and then, if it be, belecue? what a prepoſterous con-
 ceit

Anſw.

h 1 Pet. 1. 10

c. Deut. 29. 29.

ceit is this, directly thwarting the vnsearchable wisdom of God? God hath reserved his eternall counsell, concerning the election of men, as a secret vnto himselfe, yet hath hee ordained and revealed meanes vnto the sonnes of men, by the right vsing whereof, they may come to make their election sure: God hath also said *that secret things belong vnto himselfe, revealed things to vs.* Now marke the preposterous course of these men; curious they are, and ouer curious in that which is secret, but ouer carelesse in that which is revealed. If this bee not to oppose mans shallow braine to the bottomlesse depth of Gods wisdom, I know not what is: had it not beene notorious folly for any of the Israelites to haue line burning with the sting of the fierie serpent till they had died, refusing to looke on the brasen serpent and said, when I know that the serpent was lifted vp for mee I will looke vpon it? Did not the very lifting vp of the serpent shew that it was Gods will they should looke on it, and looking be cured? so God causing Christ to bee lift vp by preaching of the Gospel before thee, sheweth that he would thou shouldst beleene, and beleeuing haue life euermore.

Obiect.

Say not therefore I can see nothing in my selfe why Christ should belong to me.

Answer.

I could thee before that thou must cleane goe out of thy selfe, and looke vpon God.

But for thy further satisfaction herein let me demand two things of thee.

Quest. 1. First, whether any man before hee beleued sawe any thing in himselfe why Christ should rather belong to him then to any other. The Scripture saith, *There is no difference, for all haue sinned, and are de-*

47, m. 3. 23

printed

prined of the glory of God. Why then? Wouldest thou be singular, and haue a ground of faith proper and peculiar to thy selfe? Is not this a spice of vaine-glory? wouldst thou not haue something to boast in?

Quest. 2. Secondly, whether thou seest any thing in thy selfe why thou shouldest not beleue? the offer of Christ is uniuersall to all. Who seperateth thee? obiekt not thine vnworthinesse: for who is worthy? nor the multitude and greuousnesse of thy sinnes: for hee that hath fewest and least, hath burden inough to presse him downe to the lowest pit of hell, if God be not mercifull vnto him. But tell me, is the number & weight of thy sinnes an heauy burden vnto thee? doe they grieve and vex thy soule? art thou pressed downe with them? loe here is a motiue to make thee beleue. This is an euidence that thou art one of those to whom Christ is giuen: for Christ after a peculiar manner inuiceth such to come vnto him, saying, *^a Come vnto me all ye that are laden and weary, and I will ease you.* For ^b hee ^{b Luk. 5. 32} came to call *sinners*: and thereupon the Apostle with a vehement asseueration auerreteth this point, *^c This is a faithfull saying, and worthy of all acceptation, that Christ Iesus came into the world to saue sinners.* ^{c 1 Tim. 1. 15}

Obiect. But many with heauy hearts hate long waited vpon the meanes, diligently attended to the Word, and yet finde no faith wrought in them.

Ans. We may not prescribe any time to God: as hee worketh on whom hee will, so hee worketh when he will: *^d though hee tarry, waite: ^e for yet a very little while, and hee that shall come will come, and I will not tarry.* ^{d Hab. 2. 3} ^{e Heb. 10. 37} ^{f 1 an. mige- nero p. 1 dura- re quoad Dm. misera uerbo- tri Cry par.} God neuer failed any that continued to waite on him. At length he satisfied their longing. Remember ^f the

hystory of that poore diseased man that lay so long at the poole of *Bethesda*: at length his desire was effected, he was cured. (*Iob. 5. 1. &c.*)

Let me therefore (in the name of Christ Iesus) provoke every one before whom Christ is lift vp in the ministry of the Word, and administration of the sacraments, to looke vpon him, and to perswade themselves that hee belongeth vnto them, and so receiue him into their hearts, and belecue. Neither let them say, that if Christ should not belong to them, they sinne in beleueing: for boldly I say againe, if any vpon the forenamed grounds belecue, they sinne not: no man can sin in beleueing (in presuming he may sinne, but there is a great difference betwixt faith and presumption, as we shall heereafter shew) & he that beleueth shall not bee condemned. ^h hee hath the witnesse in himselfe: so that in beleueing he sinneth not. But whosoever beleueth not, refuseth and reiecteth Christ, as they who were invited to the mariadge of the Kings sonne and did not come.

Obiect. Faith is not in mans power. How then can a man sin in not beleueing?

Ans. 1 God gaue ability to man (when he created him after his owne image) to lay hold on any promise that at any time God should make vnto him: so as God gaue him power to beleue. But man thorow his own default disabled himselfe. May not God iustly exact what he gaue?

2 No vnbeleuer doth what lieth in him to beleue: but faileth in some thing that he might doe. To omit those among whom the sound of the Gospell came not, (because now we haue not to doe with them)

Some

Obiect.

Ans.
None sin in
beleueing

g Iob. 3. 18
1 Iob. 5. 10

1 Mat. 23. 3, 5,
6.

How man sin-
neth in not
beleueing

2 Som persecute or 1 scoffe at the ministry of the Gospel: = some speake against the meanes it selfe, counting it foolishnesse: = some are carelesse in comming to it, pretending many vaine excuses: ° some come for company, or other bie respects: p some attend not though they come: 9 some soone let slippe what they heare: ° some let the things of this world choake that which they heare: in something or other all they which beleue not come short of that which they might haue done for attaining vnto this pretious gift of faith. And that is it for which another day they shall bee condemned.

3 Vnbeleife is in a mans power: who distrust and gaine-say the promises of the Gospel, doe it of their free will: they wittingly and wilfully refuse and reiect the gracious offer of Christ Iesus. Marke what Christ saith of *Ierusalem*, ° *How oft would I haue gathered thy children together, and yee would not?* Thus wee see that no vnbeleeuers can haue any iust excuse for themselues: their iucrudulity is truely and properly a sinne: yea it is a most greeuous sinne: heinous against God, and dangerous vnto man. As faith of all graces doth most honour God, so this of al vices doth most dishonour him. It impeacheth the forenamed properties of God, namely ° his *power*, as if God were not able to make good his promise: ° his *truth*, as if God were vnfaithfull, yea a ° *plaine liar*, as the Apostle speaketh: and ° his *mercy*, as if it were dried vp with the heate of mens sinnes. It maketh a man flie from God as ° *Adam* did, and contemne his gracious offer of pardon, as desperate rebels & debtors: it maketh Christ to haue died in vaine: yea it is accompanied with a kinde of obstinacy, as in *Thomas*, who

Mat. 23. 6
Act. 2. 13
Mat. 13. 45
1 Cor. 1. 23
Luk. 14. 18
Mat. 3. 7
1 Cor. 13. 19
1 Tim. 2. 25

Mat. 23. 37
 Iucrudulity
 a grieuous sin

u Psal. 78. 19,
1 Joh. 5. 10
Gen. 4. 13

Gen. 3. 8

¹Joh. 10. 25 said, * *I will not beleene it.*

*Filius Diaboli
infidelitas fa-
cit quod pecca-
tum proprium
vocatur, quasi
solum sit, &c.
Aug. cont. ep.
Felix, lib. 3. c. 3*

In regard of men, no sin so deadly and dangerous; it stoppeth the current of Gods mercy, it barreth vp heaven gates against men, and openeth the mouth of hell for them, and maketh them Satans vassals. Whereas faith bringeth an absolution for all sinnes, this layeth all our sinnes open to the wrath of God: the truth is, *He that beleeueth not is condemned already*: and why? *because he beleueth not in the sonne of God.* (¹Joh. 3. 18.) God hath made offer of his sonne, but hee will not receiue him. Is not this to reiect Christ, and to iudge ones selfe *unworthy of eternall life*? (*Acts* 13. 46.) Wherefore to conclude this point, seeing there is so good ground to beleue, and that not to beleue is so heighnous a sin, let none dare to distrust, or to put off from him the promises of the Gospell: wee may haue a godly ieaousie ouer our selues, and vse a conscionable care in trying the truth of our faith (as after I will shew) but to reiect the offer which God maketh of Christ wee may not dare: if wee feele not faith wrought in vs, wee must waite till wee feele it.

^{§. 5} The trial
of faith

Thus wee see how faith may bee gotten: the next point is to shew how it may bee proued. Wee haue heard how precious a thing faith is: it doth therefore greatly behoue vs thorowly to trie our faith, whether it be sound or no. If a man goe to buy a gold chaine, he will not be decciued with a faire glittering shew, but hee will haue it toucht with the touch-stone againe and againe: but *faith is much more precious then gold that perissheth.*

^c ¹Pet. 1. 7

Faith may be
knowne

Before I shew how faith may bee proued, it will bee needefull by way of preparation and preuention, to de-
clare

clare whether a Christian can know if hee haue found true faith or no : for many conceite that it is sufficient to haue a *good hope* (as they speake) imagining that no man can say certainly he hath a true faith. If this were so, in vaine it were to seeke how it may be proued, who will labour to proue that which cannot be found out. But against that conceit I auouch that *the true beleuer may know that he hath a true and sound faith*, for the Saints haue professed as much: ^d *I beleeued* saith *Dauid*. ^e *We beleue and know*, say the disciples : and ^f *Saint Paul* saith, *I know whom i haue beleued*. d Psal. 116. 10
e Ioh. 6. 69
f 1 Tim. 1. 12

Obiect. These were extraordinary persons, and had this knowledge of their faith, by extraordinary reuelation.

Answer. The ^g Eunuch, and the ^h blinde man knew as much, and yet were no extraordinary persons. But to shew that this knowledge came not of any extraordinary reuelation, proper to extraordinary persons, the Apostle speaking of that spirit which *Dauid* had, saith, *wee haue the same spirit of faith, &c.* *Paul* had the same spirit that *Dauid* had, and other Christians the same that hee, whereby they might discern their faith, and therefore hee vseth the plurall number, *wee haue the same spirit, &c.* yet more expressly he saith, *wee haue receiued the spirit that is of God, that wee may know the things which are giuen vs of God.* g AH. 8. 37
h Ioh. 9. 38
i 1 Cor. 4. 13
k 1 Cor. 2. 12
l 1 Cor. 13. 5 Is not faith one of those things? yea it is one of the most principall of them. Vpon this ground the Apostle exhorteth vs ¹ *to proue our selues whether wee are in the faith &c.* In vaine were this exhortation, if faith could not bee discerned and proued.

1 Obiect. *The heart of man is deceitfull, aboue all things* m Jer. 17. 9

things who can know it? how then can the truth of any grace be discerned?

1 P¹al. 112
o 1/a. 38.3

Ans^w. In naturall and wicked men there is a "double heart, whereby it commeth to bee deceitfull: but the faithfull haue • a single, simple, honest, vpright, perfect heart.

Though they
which haue
no faith, may
bee deceived,
yet they
which indeed
haue it, may
discerne it.

2 *Obiect.* Many presume of what they haue not: yea very hypocrits goe so farre, as they can hardly, if at all bee discerned. Many of them doe more resemble the faithfull, then counterfet coine doth current money: for heerein the Diuell helpeth mans wit. *Iudas* was not discerned by the disciples, till Christ discouered him.

p 1/a. 29.8

Ans^w. If that which is counterfet coine bee thorowly tried, if it bee brought to the touch-stone, if clipped thorow, if melted, it wilbe discerned: so hypocriticall faith. But suppose some be so (I know not what to say) cunning or simple, that they deceiue others and themselues, yet thereupon it followeth not, that hee which indeed hath faith, should bee deceiued, because hee which hath it not, is: A man which dreameth that hee eateth and drinketh, may for the time strongly bee conceited, that hee doth so, and yet bee deceiued: can not hee therefore which is awake, and in deed eateth and drinketh, know that hee doth so? hee that wanteth a thing, groundeth his conceit vpon meere shewes and shadowes: but hee that hath that which hee is perswaded he hath, groundeth his perswasion on sure, sound, reall euidences.

Obiect. Many which indeede haue faith, make a great doubt and question of it, yea they thinke and say they haue no faith at all. How then can faith bee knowne?

Ans^w

Ans. That is thorow mens owne weakenesse, or thorow the violence of some temptation. When they are strengthened, and the temptation remoued, that doubting will bee dispelled. But it followeth not, because at *some times*, *some* persons are so exceeding weake, and so violently assaulted, that therefore they should *neuer* know that they haue faith, or that *other* which are not so weake, nor so assaulted, should not be able to know their owne faith. In naturall matters there may bee some, who thorow long sicknesse, or some wound, blow, or bruise on their head know not what they doe: can not therefore healthy, sound men know? *David* after had giuen many euidences of his assurance of faith, thorow some temptations doubted.

Though in a temptation a man doubt, yet out of it he may haue assurance

Quest. Can then true faith stand with doubting?

True faith may stand with doubting

Ans. Yea it can: for what th' Apostle faith of knowledge, may wee apply to other Christian graces, euen to the mother of them all, *Faith*,^a we beleue in part. The man that said *Lord I beleene*, yet doubted, for hee added *helpe my vnbeleefe*. This doubting is not of the nature of faith, but rather contrary vnto it, arising from the flesh which remaineth in vs, so long as wee remaine in the world: therefore the more strength faith getteth, the more is doubting driuen away: yet as the spirit in truth may be where the flesh is, so in truth may faith bee where doubting is: but as wee must strue to subdue the flesh, so also must we strue to dispell doubting.

a 1 Cor. 13. 9
b Mar. 9. 24

Fidei præcipua virtus in eo est, ut non ambigat
Cyp in Test. bom 3

Now come wee to the maine point, *how faith may be proued and knowne*.

For the true triall of faith we must consider both the causes & also the effects of faith: how it was wrought, and

How faith may be proued

and how it worketh; and compare these together. Most doe send men onely to the effects of faith, by them to make triall of the truth of them: but there is an hypocriticall faith, which bringeth forth many fruits so like true faith, and true faith is oft so couered with the cloudes of temptations, that if respect bee had onely to the effects, counterfet faith may be taken for true faith; and true faith may bee counted no faith. The birth therefore and the growth of faith must be considered iointly together, and one compared with an other, that they may both of them giue mutuall eu dence one to another, and so both of them giue a ioint and sure eu dence to a mans soule and conscience that he is not deceived.

Note that many differences may be discerned in the causes of faith after faith is wrought, which can not bee found before faith

Wee are first to begin with the birth of faith: of the meanes and order of working faith I haue spoken before: for the prooffe of faith in this respect, we must apply the seuerall points before deliuered to our owne faith, & examine whether it were accordingly wrought: namely, whether it were grounded on a true illumination of the minde, in regard of mans misery, and of the remedy appointed by God: and of a right disposition of the heart, both in regard of true grieue for sinne, and true desire after Christ.

Causes of
Faith
1 Illuminatio.

For illumination, it is not sufficient that we haue a generall knowledge of the fore-named misery and remedy, that such and such are all men by nature, that this is the remedy affourded vnto them; but wee must haue an experimentall knowledge of our own wofull estate, as Saint Paul had, ¹ when hee set forth his owne person as a patterne of a miserable man, ² and in particular reckoned vp his owne particular greuous sinnes: this

1 2 Cor. 7.7. &c.
2 1 Tim. 1.13

is it which will driue a man to Christ: if at least wee also vnderstand that the remedy is such an one as may bring redemption vnto our selues.

It is more cleare then needes bee proued, that what faith so euer ignorant men, men that line in neglect, & contempt of Gods word make shew they haue, hath not so much as a shew of sound faith, but is palpably counterfeite; therefore this first point may not bee left out in the tryall offaith.

For the disposition of the heart, vnlesse first it haue been touched with a sence of mans wretchednesse, and greiued thereat, it is to bee feared that the pretence of faith which is made, is but a meere pretence: for God healeth none but such as are first wounded. ^a *The whole* ^{a Mat 9 13}
neede not a Physitian, but they that are sicke. ^b Christ was ^{b Luk 4 18}
anointed to *preach the Gospell to the poore, to heale the broken hearted, &c.*

Obiect. Many haue beleueed that neuer greeued for their misery, as ^c *Lidia*, ^d *Rahab*, ^e the *theefe* on the crosse and others, of whom no greefe is recorded. ^c *Act 16 14*
^d *Heb 11 31*
^e *Luk 23 42*

Ans. Who can tell that these greeued not? It followeth not that they had no greefe because none is recorded: all particular actions and circumstances of actions are not recorded: it is enough that the greefe of some, as of ^f the *Iewes*, of ^g the *Iaylor*, of ^h the *woman* that washed Christs feete with her teares, and of others is recorded. ^f *Act 17 17*
^g *16 29*
^h *Luk 7 38*

But the greefe of the theef is implied both by reproving his fellow, and also by acknowledging his owne guiltinesse. *Rahab* saith ⁱ that their *hearts melted*. ⁱ *Ios 2 18*

Obiect. This is said of others also who beleueed not.

Ans.

Ans. Though the same affection bee jointly attributed to all, yet it was very different in the kinde, manner, and end thereof. The heart of others melted for feare of a temporall destruction: it was a worldly sorrow: but hers a godly sorrow, because shee was an aliant from the common wealth of Israel, and out of the Church of God, and therefore so earnestly desired to be one of them.

^k *Acts* 16. 13,

24

Lidia might bee prepared before she heard *Paul*, for shee ^k accompanied them which went out to pray, and shee worshipped God: or else her heart might be then touched when shee heard *Paul* preach. The like may

¹ *Acts* 10. 44,

45

bee said of ¹ those which heard *Peter* when he preached to *Cornelius*, & of others. Certaine it is that a man must both see and feele his wretchednesse, and be wounded in soule for it, before faith can bee wrought in him. Yet I deny not but there may bee great difference in the manner and measure of greeuing. Some ^m draw water

^m *1 Sam.* 7. 6

ⁿ *Luk.* 7. 38

^o *Acts* 16. 29

and power it out before the Lord: ⁿ their heart powreth out abundance of teares. ^o Other tremble and quake againe with horror: other long continue in their grief: other are so deeply wounded within, that they can not expresse it by outward teares, but are euen astonished, as a wound that bleedeth inwardly: other see in what a wretched & cursed estate they lie, and are greeued, and euen confounded that they can greeue no more: yet it pleaseth God after he hath shewed to some their woefull estate thorow sinne, and touched their heart therewith, (bringing them thereby to loath their owne naturall estate, to dispaire in themselves, and to condemne themselves, vtterly renouncing all confidence in themselves) presently to stirre vp their hearts

to desire and embrace the sweet promises and consolations of the Gospel.

Faith therefore is not to bee iudged by the measure, but by the truth of greefe, which may bee knowne by the causes and fruits thereof.

For the causes, true greefe which worketh *faith*, ariseth, Canes of true greefe

1 From the word of God; whereby sin and Gods wrath for the same is discovered. 1 Gods word worketh it
1 *Acts* 2.37
1 *2* 16.30, 31

Obiect. The *laylor* was humbled with an extraordinary iudgement.

Answer. No doubt but hee had heard the word of God before: for *Paul* had beene sometime in that City, so as that iudgement was but as an hammer to drue into his heart the nailes of Gods word: for it is the proper vse of Gods iudgements to beate downe the hard and stout heart of man, and so make him sensibly apprehend Gods wrath denounced in his Word against sinners. So was *Manasseh* brought to apply the threatnings of Gods word to himselfe. 2 *Ch.* 33.10, 11

2 From dispaire of all helpe in our selues, or any other creature: This made the Jewes and layler say, 3 It ariseth from dispaire in our selues
1 *Acts* 4.37
1 *2* 16.30 *what shall wee doe?* So long as man retaineth any conceit of helpe in himselfe, all his misery, and greefe for it will neuer bring him to Christ.

3 From our wretchednesse and vildnesse by reason of sinne, whereby God is offended, and his wrath prouoked, as well as from our cursednesse by reason of the punishment and fearefull issue of sinne: thus was the prodigall childe greued, because he had sinned against his father. And from sense of Gods displeasure
1 *Zak.* 12.10

Greefe

Effects of true
griefe

* *Luk. 3. 19*

* *Luk. 3. 10,
12, 14*

*Vbi dolor finit
tur deficit peni-
tentia. Aug. de
ser. 2. c. 13*

* *Psal. 6. 3,
32. 3. & 51.
1. & 6.
Rom. 7. 24*

3 Desire of
Christ

Proofs of true
desire

Griefe thus wrought bringeth forth these and such like effects.

1 * Shame for the euill which hath been done.

2 A true and thorow resolution to enter into a new course: surely they which came to *Iohn* and said, * *What shall we doe?* were thus minded.

3 A renewing of griefe, so oft as occasion is offered. True spirituall griefe which worketh *faith* is neuer cleane dried vp, because sin, the cause of it, is neuer cleane taken away: thus the griefe which breedeth *faith* continueth after *faith* is wrought, though not in the same manner and measure: for before *faith* it cannot be mixed with any true ioy, and sound comfort, as it may be after *faith* is wrought.

Many who haue no better then a temporary faith, are at first much greeued, and wounded in conscience, but after they receiue some comfort by the promises of the Gospell, are so iocand and ioyfull, that they grow secure againe, and neuer after let griefe seize vpon them, no though they fall into such greeuous sinnes as might iustly renew their griefe: they put off all with this, that once they greeued. *David, Paul*, and many other faithfull Saints of God were otherwise affected, as is euident by those * many greeuous groanes, sighs, and exclamations which are recorded of them.

The second thing to bee examined in the disposition of a mans heart for the prooffe of Faith is the desire of it *after Christ*: griefe at our misery without desire of the remedy is so farre from breeding Faith, that it causeth desperation.

That true desire which worketh Faith may bee knowne,

known, 1. By the cause, 2. By the Order, 3. By the Quality, 4. By the Fruits, 5. By the Continuance of it. Proffes of true desire.

1 It is the Gospel, and nothing but it, that can work in mans heart a true desire after Christ: because by it alone is Christ reuealed and offered.

2 It followeth vpon the forenamed grieve for sin, and despaire of succour in our selues or others. c. Acts 4. 12
The Apostle vseth this as a motiue to stirre vp men to beleeue in Christ, that *there is not saluation in any other.*

3 It is both an hearty and true desire, and also a vehement and earnest desire. For the first of these, it is not onely an outward desire of the tongue, but an inward desire of the soule: *my soule panteth, my soul thirsteth for God*, saith *Dauid*. This inward hartly desire is best known to a mans own selfe: for *what man knoweth the things of a man, saue the spirit of a man which is in him?* c. 1 Cor. 2. 11

For the second, it is a greater desire then the desire of any other thing can be. No man so desireth any earthly thing, as the poore sinner desireth Christ, if it bee a true desire: therefore the Scripture vseth such metaphors to set it forth, as imply greatest ardency, as hanging, thirsting, &c. whereof we haue heard before. *Balaams* sleight with could be no cause or signe of faith. f. Num. 23. 10

4 It maketh a man carefull and conscionable in vsing the meanes which God hath appointed to breed faith, yea and earnest in calling vpon God to blesse those meanes, and to bee mercifull vnto him, ^h as the poore publican did. g. Mat. 13. 44
h. Luk. 18. 10, 13

5 It still raiseth vp and preserueth an appetite after Christ, euen after wee haue tasted him. Desire after Christ before wee beleeue, ariseth from that sence wee haue of the want of Christ: but after wee beleeue part-

*Longe aberis
à satisfierai,
longe à satis-
fais solidum,
quia sitientis
saturabimur,
& satiatu frui-
mur. Aug. de
Spec. c. 19
11 Pet. 2. 3*

ly from the sweet taste wee haue felt of him, and partly from the want wee still feele of him, so as we can neuer bee satisfied. Heereby is the couetous mans true desire of money manifested, because hee can neuer bee filled, but the more hee hath, the more he desireth. An vn-satiabie desire of Christ is a good couetousnes. *The* Apostle exhorteth to *desire the sincere milke of the word, to grow thereby*: not once onely to taste of it, but continually to bee fed and grow vp by it. If euer a man bee satisfied with Christ, and begin to loath him, hee neuer truly beleueed in him. For, first Christ is not like corporall meats, which with abundance may cloy the stomach: the more hee is tasted, the better and greater will our appetite be. Secondly, no man in this world can receiue such a measure as to bee filled thereby. If therefore a man desire faith, and fall away, that seeming desire which hee had, neuer bred faith in him.

If vpon this fore-named illumination of the minde, and disposition of the heart, the Spirit of God hath drawn vs to accept of Christ Iesus tendred in the Gospel, then hath faith been kindly wrought, and by this manner of breeding faith, a man may haue good euidence of the truth of it, especially if he also finde that his faith doth kindly worke, and bring forth the proper fruits thereof. For *faith is operative*, euen as fire. Where fire is, there will be heate, the more fire, the greater heate: if but a litle heate, there is a small fire: if no heate at all, surely no fire. I denie not but fire may bee so couered ouer with ashes, that the heat will not sensibly appeare, but yet heate there is within, so as if the ashes bee remoued, the heate will soone bee felt: so surely, where true and sound faith is, there wilbe some

Faith is operative as fire.

holp

holy heate, some blessed fruits thereof: it may for a time, thorow the violence of some tēptation, be so smothered, and suppressed, as it cannot bee discerned, but when the temptation is ouer, it will soone shew it selfe: if not, I dare boldly say, there is no true, liuing, iustifying faith, but a meere *dead faith*. I haue my warrant from an holy Apostle, so to say, (*1 am. 2. 20, 26.*) It is a liuing and a working faith, which is the true iustifying faith, and this is the constant doctrine of our Church, taught in our vniuersities, preached in pulpits, published in print by all that treat of faith. That which our aduersaries object against the orthodoxall and comfortable doctrine of *iustification by faith alone* (that wee make iustifying faith to bee a naked dead faith, without all workes) is a meere cauill, and a most malicious slander: for though we teach that in the very act of iustification, ^b faith only hath his worke without workes: yet we teach not that this faith is destitute of all workes, but that it is a faith ^c which *purifeth the hart*, & ^d *worketh by loue*. Thus in regard of the office of faith, wee teach as wee are taught by ^e Saint Paul, that *a man is iustified by faith without workes*: and in regard of the quality of faith wee teach, as wee are taught by ^f Saint James, that *of workes a man is iustified* (that is, declared so to be) *and not of faith onely*.

Wherefore for the sound prooffe of Faith, we must haue also recourse to the fruits of it. It were an infinite taske to reckon vp all the fruits of Faith. For all the seuerall & distinct branches of piety and charity, if they be rightly performed, are fruits of faith. Faith is the mother of all sanctifying graces: for by it wee are ingrafted into Christ, and so liue the life of God. Euery

*Abfit ut senti-
ret vas electio-
nis iustificati-
onis hominem per
fidem etiam si
male uicari, &
opera bona non
habeat. Aug. de
gr. & lib. arb.
cap 7*

^b Eph. 2. 8, 9

^c Act. 13. 9

^d Gal. 5. 6

^e Rom. 3. 28

^f 1 am. 2. 24

sanctifying grace therefore is an euident signe of Faith. But that I may keepe my selfe within compasse, I will draw the principall effects of Faith, whereby it may be best proued vnto two heads. First, *a quiet conscience*. Secondly, *a cleare conscience*.

This hath respect to that benefit which wee receive by Faith. *That* to the author thereof.

What is a
quiet consci-
ence.

*Nihil est quod
ita volupta-
tem asserre
solet, atque pu-
ra conscientia
Chrys. in 2 Cor.
homo. 2
i Paul 4. 7
k Rom. 5. 1*

k 7sa 64. 6

l Psal. 143. 2

m i Job. 23. 1, 2

A quiet conscience is that which excuseth a man before God: so farre it is from accusing, that it excuseth; whence ariseth an admirable tranquillity of minde, which the Apostle calleth *the peace of God which passeth all vnderstanding*. It is euident that faith breedeth this, (*k for being iustified by faith, wee haue peace to- ward God*) so soone as a sinner truely beleueth, he hath some peace of conscience: the more his faith increaseth and the stronger it groweth, the more peace he hath in his soule. From Faith then ariseth this peace, and from nothing else. For it cannot possibly come from any perfection in man. Indeed *Adams* conscience in his integrity did excuse him before God, because there was nothing in him blame worthy: but so could no mans since his fall: for besides those palpable euill deeds whereunto euery mans conscience is priuy, whose conscience can excuse him in the best workes that euer hee did? *k is not all our righteousness as filthy clouts?* this Dauid well knew, when hee thus prayed; *l enter not into iudgment with thy seruant, &c.* but Faith (assuring the conscience, that *m we haue an advocate with the Father, Iesus Christ the righteous, that hee is the propitiation for our sins,* purging our soules with his own most pretious blood) paciifieth it: so that where this peace of conscience is, there must bee a true iustifying Faith.

Obiect.

Obiect. The conscience of many wicked men lieth quiet, and troubleth them not.

Ans. Their conscience is improperly said to bee quiet: it is either a slumbering conscience, which though for a time it seeme to lie quiet, yet when it is awaked and roused vp, it will rage and raue like a fierce, cruell, wilde beast, ^a as *Judas* his conscience did: or els (which

No wicked mans conscience can bee quiet.

^a *Mat. 27. 5*

is worse) a seared and dead conscience, which will drowne men in perdition and destruction, before they bee aware of it, ^b such a seared conscience had the ancient heretiques. Now these two maine differences there are betwixt these *not-troubling consciences*, and that *quiet conscience*. First, *they* onely accuse not: *this* also excuseth. Secondly, *they* lie still onely for a time, at the vttermost for the time of this life: *this* is quiet for euer, euen at the barre of Christs iudgment seat.

^b *1 Tim. 4. 1*

² *Obiect.* Many wicked men in doing euill ^c haue thought they ought to doe so: yea that ^d they did God good seruice therein: their conscience therefore must needs excuse them.

^c *Mat. 26. 9*

^d *Joh. 16. 2*

Ans. Nothing so: for, because they had no sure warrant out of Gods Word for that which they did, their conscience could not excuse them: onely it accused them not, and that by reason of the blindness of their iudgement. It remaineth therefore to bee a proper worke of Faith, grounded on the Gospel, the word of truth, to cause a quiet conscience.

From this quiet conscience proceed two blessed fruits, which are likewise effects of Faith, and sure tokens thereof. First, an *holy security* of minde. Secondly, a *spirituall ioy* of heart.

Holy security;

For the first, a beleeuers hauing in his conscience

R 3

peace

c Psal. 4. 8

peace with God, resteth secure for saluation, and for all things that make thereunto, so as with ^e David hee may say, *I will both lay mee downe in peace and sleepe, &c.* This security is in regard of the issue, not of the meanes: for heerein lyeth the difference betwixt godly and worldly security: to bee secure and carelesse in vling the means of saluation, which God in wisdome hath appointed, is a carnall sinfull security: but to rest on God for a blessing on the means, and be secure for the euent, is an admirable worke of Faith. This is that ^f casting of our care and ^g burden on God, and ^h resting vpon him, which the holy Ghost oft vrgeth: they onely who by faith haue receiued Christ, and haue their consciences quieted thorow his blood, can thus securely cast themselues vpon God: well and fitly therefore said *Iehosaphat*, *I beleue in the Lord your God, so shall yee bee established.*

Se Pet. 5. 7

g Psal. 55. 22

h & 37. 5

ii. Chro. 20. 20

Spiritual joy.

k Rom. 5. 1, 2

For the second, that *spirituall ioy* is an effect of Faith following vpon peace of conscience, the Apostle sheweth: for he ioyneth them altogether, and saith, *being iustified by Faith, wee haue peace toward God, &c. and reioyce.*

l Act. 8. 39

m & 16. 34

n i Pet. 1. 8

It is noted of the Eunuch, that after hee beleued, and in testimony thereof was baptized, *hee went away reioycing*: and of the Iayler that *he reioyced that he with all his household beleued in God*: and of the faithfull Iewes, that *they beleued and reioyced with ioy unspeakable and glorious.* This *joy* ariseth from Faith, in regard of that benefit which Faith bringeth with it, which is no lesse then Christ himselfe, and, in and with him, all things needfull vnto full and complear happinesse, so that wee may well conclude, where true spirituall ioy is, there is true iustifying Faith.

Obiect.

Object. • Many that haue no better then a temporary Faith, haue great ioy wrought thereby in their hearts. o Luk. 8. 13
1oh. 5. 35

Answer. Their ioy is no true, sound, solid ioy, but a meere shadow and shew thereof, which is euident both by the birth, and also by the death of it. The birth is too sudden to bee sound: that which suddenly sprouteth vp, can haue no deep rooting: • Christ fitly compareth such ioy to corne sown in stony ground. The ioy of hypocrits not sound.
P Mat. 13. 20

The death of it is irrecoucrable, it cleane drieth vp, and vtterly vanissheth away, which, if it had substance, it would neuer doe: therefore the scripture maketh it a propertie of an hypocrits ioy to bee but *for a moment*: as dew vanissheth away by the Sunne, so may their ioy by persecution. q Job. 10. 9
Mat. 13. 21

True spirituall ioy which ariseth from Faith, is wrought by degrees: for it first springeth out of a contrary affection, namely sorrow; they that mourne shall becomforted, (*Mat. 5. 4.*) As sorow is lessened by Faith, so is ioy increased: but yet alwayes there remaineth a mixture of griefe and ioy, because there still remaineth in man cause of mourning and reioycing, namely, the *flesh* and the *spirit*. Notes of spirituall ioy.
Fidelis est timor a iudice,
sperat a salatore, cum iam in animo eius timor & letitia obsequuntur & obuiant sibi.
Bern. in reg.
Nat. Dom.

Yet this ioy is so fast rooted on a sure ground, which is Christ apprehended by a true and liuely Faith, that it continueth for euer, and neuer vtterly vanissheth away: it may bee obscured by temptation, as the shining of the Sunne by a cloud: but as light can neuer bee taken from the Sun, so ioy neuer vtterly senered from Faith: hee that can and will performe it, hath said it, *your ioy shall no man take away from you.* firm. 3
a Ioh. 16. 22 Such is the power of Faith which breedeth this ioy, that the beat of afflictions.

b Rom. 5.3

c Act. 5.41

d Heb. 10.34

ons cannot dry it vp, but oft times it causeth it to grow and increase: for ^b *wee reioyce in tribulations.* ^c The Apostles reioyced that they were counted worthy to suffer rebuke for Christs Name. The ^d Hebrewes suffered with in the spoyle of their goods. This hath in all ages been verified in many martyrs.

Quest. What if a man cannot finde in him these effects of Faith, as peace of Conscience, security of minde, ioy of heart, hath hee then no true Faith at all?

Faith sometimes as atree in winter.

Ans. I dare not so pronounce: for true beleeuers may be much troubled in their minde, fearefull of their estate, full of griefe and mourning, and seeme to be far from those fore-named signes, both in the beginning, while Faith is as it were in the bud, and also in the time of temptation, as it were in winter time. But yet there may bee obserued in such persons an inward panting and breathing (which are signes of life) namely, a groining and gricuing that they want those fruits of faith, and an earnest desire of them.

Such weake ones are to haue recourse to the causes of their *faith*, and thereby to support themselues till the winter season bee passed ouer, and till it please the Lord to vouchsafe vnto them a pleasant spring, wherein their *faith* may send forth the fore-named fruits: yet in the meane while let them obserue such fruits of *faith* as vsually are in the weakest, namely, loue of God, and Gods children, desire and indeuour to please God, and feare to offend him, with the like, which are branches of a cleare conscience.

e Acts 24.16

Heb. 12.18

What is a
cleare con-
science,

For by a cleare conscience I meane ^a a faith full indeuour to approue our selues vnto God: and that on the

the one side by doing that which is pleasing and acceptable vnto him: and on the other by auoiding that which is offensive to his excellent maiesty, and greeneth his good spirit.

This proceedeth from Faith, and that in a double respect.

1 Because Faith is the instrument whereby wee drawe all that vertue and grace from Christ our head which enableth vs to keepe a good conscience: *I liue* (saith the Apostle, meaning a spirituall life) *by the faith of the sonne of God.*

2 Because it assureth vs of Gods loue and kindnes to vs, and thereby perswadeth and euen prouoketh vs in all good conscience to serue him: the Apostle therefore who said, *I liue by the faith of the Son of God*, addeth, *who loued mee, &c.*, whereby hee implieth that the loue of Christ made knowne to him, moued him to liue that spirituall life: for when a sinner once belecueth that God hath indeede so loued him, as to giue his onely begotten Sonne for him, his heart is so affected, as ^{h Psal. 116. 10.} *Dauid* was, thinking what to render vnto God; but finding nothing to giue, he seeketh what may please God, & setteth himselfe in way of thankfulnesse to doe that ^{i Heb. 11. 5} (as faithfull *Enoch*, who *had this testimony that hee pleased God*) being very fearefull to offend him, (as faithfull ^{k Gen. 39. 9.} *Ioseph*, who being tempted to doe euill said, *how shall I doe this and sinne against God?*) This cleare conscience being a proper worke and fruit of Faith, must needes bee a sure note and euidence thereof: which the ^{i Tim. 1. 5} Apostle implieth by ioyning them together. They who indeede haue a good conscience, haue a sweet, sensible and powerfull prooue of the truth of their faith. I will

will therefore a little longer insift vpon this point, and distinctly shew,

1 What is the ground or fountaine of a cleere conscience.

2 What the inseperable properties thereof are.

3 What the extent of it is.

These points I wil the rather note out, because they are further euidences and proofes of Faith.

Loue the
ground of a
cleare consci-
ence.

m 1 Ioh. 4. 19

n Ioh. 15. 5

o Hab 2. 4

Gal. 2. 20

p Gal. 5. 6

a Luk. 7. 47

The ground-worke of a cleere conscience is loue: for Faith giueth assurance of Gods loue: a sence of Gods loue worketh loue to God: as fire causeth heate, so loue causeth loue, *"Wee loue God because he loued vs first.* And this loue stirreth vs vp to indeauour to haue a cleer conscience before God. I may not vnfitly resemble *faith, loue, and a cleere conscience* to the *sap, bud, and fruit* of a tree: *"the tree is Christ, the seuerall branches are particular Christians: the sap which runneth thorow all the seuerall branches, and is the very ^o life of them, is the spirit: that which receiueth and conueigheth the sap into euery branch is Faith: the budde which first sprouteth out is ^p loue: the fruit which commeth out of that budde, and manifesteth all the rest, is that cleere conscience which now wee speake of: both fruit and budde spring out of the sappe, yet the fruit commeth immediately out of the bud: so both loue and a cleere conscience comme from faith, but a cleare conscience immediately from loue. Our loue to God is it which maketh vs carefull to please him, fearefull to offend him. Wherefore first make tryall of faith by loue: for mark what Christ said of the poore penitent sinner, *"many sinnes are forgiven her, for shee loued much.* What? was her*

her loue the cause of the forgiuenes of her sinnes? No: it was a fruit, a signe, a prooofe thereof: her sinnes being forgiuen, and the pardon of them reuealed to her heart and conscience, shee loued Christ, and in testimony of her loue washed, wiped and kissed his feet. *b* *Wee loue* *b1 Job. 4. 19*
God because we are first loued: yea because the *loue of God* *c Rom. 5. 5*
is first shedde abroade in our hearts by the holy Ghost, where-
 by wee haue a sence of Gods loue to vs. Now because
 God, who cannot bee seene, hath left vs a visibill image
 of himselfe, euen our brother, whom hee hath set in his
 owne steede, therefore our loue to God moueth vs also
 to loue our brother, and so *d* *indeauour to keepe a cleare* *d Act. 24. 16*
conscience before God and men. *e* Saint Iohn doth much
 presse the loue of our brother as an euident fruit & sign
 of our loue to God. Among other notes of true faith
 this especially is to be obserued, as a tryall of the wea-
 kest faith: when other notes faile, this may stand a poore
 Christian in great steede. The faith of many is so weake
 that it doth not pacifie their conscience, nor breede any
 ioy in them, yet it worketh loue: for aske one who is a
 weake, yet a true Christian, and findeth not in himselfe
 a quiet conscience, spirituall ioy, and such like euident
 testimonies (wherof I haue before spoak, which argue a
 strong Faith) aske him if he loue God, he will not deny
 it, but say, *Oh I loue God with all my heart.* If he doe deny
 it, further aske, if hee bee not grieued for displeasing
 God, if his desire and indeauour bee not to please him:
 or yet further aske if hee loue not such as hee is perswa-
 ded loue God. Few that are indeed true Christians, and
 not ouerwhelmed with some violent temptations will
 deny these. Now these argue a loue to God in them,
 which must needs proue that they haue Gods loue in
 some

*Pia fides sine
 charitate esse
 non vult Aug.
 ep. 83*

some measure reuealed to them, and that they beleue God loueth them, though sensibly they discerne it not.

A cleare conscience is alwaies accompanied with a pure heart.

1 Tim. 1. 5

g. 2 Cor. 1. 12

h. Act. 15. 9

i. 1 Sam. 16. 7

k. 1 Cor. 17. 10

2 The next thing which argueth a cleare conscience to be a fruit of Faith, is an inseperable property thereof, namely a *pure heart*. These two doth the Apostle ioyne, and that together with faith and loue: yea, hee placeth the testimony of a good conscience in *simplicity and godly purenesse*. Now ^h from Faith commeth purity of heart: for Faith hath immediate respect to God alone, who ⁱ seeth not as man seeth, but ^k searcheth the heart, and trieth the raynes, and in that respect causeth a man to walke before him in truth, and with a perfect heart: therefore is true faith called *vnfeigned faith*: so as hee that in truth dares say, *Iudge mee O Lord, for I haue walked in mine integrity*, hath a good euidence of Faith.

l. Psal. 16. 1

3 The last point is concerning the *extent* of a cleare conscience, which is without restraint, and that in a double respect, 1 Of the ^m matter *in all things*. 2 Of the continuance ⁿ *alwaies*.

m. Heb. 13. 18

n. Act. 24. 16

A cleare conscience extendeth it selfe vnto all things,

o. 1 King. 15. 5

p. 2 King. 23. 25

q. Luk. 1. 6

r. Heb. 13. 18

The generality of the matter hath reference to the rule of a good conscience, which is his reuealed will, to whom I desire to approue my selfe, and this is Gods word: because I desire to please God, therefore whatsoever I know to be his will, I indeauour to doe. Thus did ^o *Dauid*, ^p *Iosiah*, ^q *Zacharie* and *Elizabeth*, ^r *Paul*, & many other testifie their good conscience to Gods word, and thereby gaue prooffe of their true faith.

This extent of a good conscience respecteth rather the integrity of the heart, then the perfection of the worke: for perfection of the worke is a full and perfect

ful-

fulfilling of all the commandments of God, wherunto none can attaine in this world.

Integrity of heart is a true and equall indeauour to performe them all, & that though they seem neuer so contrary to our corrupt humor: for heerein lieth a maine difference betwixt faith vnfeigned, and hypocriticall. The lusts of an hypocrite rule him, and preuaile ouer his faith: ¹ in such things as crosse not his lusts hee can be content to obey; but no further: loath hee is to trie himselfe: hee indureth not that any other should trie him. ¹ Mar. 6. 17, &c.

But vnfeigned faith controuleth all naturall conceits and worldly desires: it maketh both reason and will to yeeld to Gods word and will: and so maketh a man ready to doe whatsoener hee knoweth to be Gods will: yea it breedeth an holy ieaiousie of himselfe (as ² Job had of his children) so as hee is very carefull in examining his heart and waies, and willing that others should trie him, yea desirous that God would sift him; and discover such hidden sinnes and corruptions as himselfe cannot finde out. Hence it followeth that ¹ Job. 1. 5

1 For sins past, which by his own, or other mens, or the Lords means are found out & discovered, he is truly humbled, and giueth no rest to his soule till hee haue some assurance of pardon, as ³ David. ¹ b 2 Sam. 12. 13
Psal. 51

2 For the time present, because he findeth the flesh still remaining in him, hee maintaineth a strife and fight against sinne, as ⁴ Paul. ¹ c Rom. 7. 15, &c.

3 For future times hee is watchfull that hee bee not overtaken, as in former times, as ⁵ David. ¹ d Psal. 119. 32

To this integrity of heart, a faithfull man may attaine. It is that which we daily pray for in the third petition

tition : it is all that God exacteth: where it is found, it is a good euidence of *faith*. And it is the rather to be noted because it is both an incouragement for a christian to endeauour to doe what hee can, knowing that his honest will shall be accepted : and also a comfort against his manifold infirmities and imperfections, keeping a man from dispaire.

A cleare conscience induceth to the end.
e Rev. 2. 19

g Phil. 3. 13
c

h Ioh. 7. 38

For the *continuance*, a cleare conscience which proceedeth from a sound *faith* neuer decaieeth, nor yet standeth at a stay : but rather groweth and increaseth : as Christ said to the Church at *T hyatira*, *I know thy loue, service, faith, patience and workes, that they are more at the last then at the first.* The Apostle *saith* of himselfe, *that hee indeauoured to that which was before, and followed hard toward the marke:* and thereupon exhorteth others to be so minded. This must needs be a good euidence of faith, because faith is that which receiueth, and conueigheth in and from Christ such supply of grace, as maketh the beleeuers grow vp thereby *he that beleueneth in me* (saith Christ) *out of his belly shall flow riuers of water of life.* By their continuance are many which had onely a temporary and hypocriticall faith discouered, who otherwise before they fall away, would hardly, if at all, haue been discerned.

That conscience which is thus grounded on *loue*, accompanied with *sincerity*, and extendeth it selfe to all things which are pleasing to God *alwayes*, is that good and cleare conscience which is so much commended in the holy scripture: hee that is assured thereof (as the Apostle was, *Heb. 13. 18.*) hath a sensible euidence of true faith.

Thus wee haue heard how faith may be gotten, and proued.

The third point is how it may bee preserved: which point is the rather to be deliuered to preuent two extreames, whereinto many are ready to fall. The one is *ouer-secure boldnesse*: the other *ouer-childish fearefulnesse*. For when men haue gotten and proued their *faith*, some thorow the pride of flesh are proane to bee insolent, and too much to boast of it: other thorow their weakenesse (which also ariseth of the flesh) to feare the decay and losse of it.

The ground of the former extreame is, that *Faith* is an immortall seede, which shall neuer cleane vterly decay, and cleane fall away. This they know, and are able to proue by testimony of Scripture, and euidence of reason.

Obiect.

Answ.

Though this ground bee very sound and orthodoxall, yet the collection which is made from thence is vnfound, and impious: for it crosseth Gods wisdom, who hath ordained and reuealed meanes for the preserving and cherishing of that which hee hath appointed to continue to the end: wherefore wee are exhorted *to work out our salvation* (though it be in heauen reseru'd for vs) *with feare and trembling*. But, to preuent that illusion let it bee noted, that a man if hee make not the better prooffe of his *faith* may bee deceiued, and take counterfeite for current, a temporary faith for iustifying faith: which if hee doe, then his ground faileth: for a temporary faith may cleane drie away, & as the corne sown in stony ground: witnesse *Simon Magus*, *Demas*, and many that beleueed in Christ. It is likely that they which are ouer-bold, neuer thorowly tried the truth of their faith: for one note of true *faith* is an holy ieiouusie least faith should decay.

e Ph. 2. 12
1 Pet. 1. 4Luk. 8. 13
h. Mat. 13
1 Tim. 4. 10
1 Cor. 13

a Though:

How far the
sence of faith
may be lost

2 Though true faith cannot totally and finally fall away, yet it may to their feeling be so farre gone, as it wil make them with heauy hearts to repent their proud boldnesse, and carelesse security. For

1 It may bee so couered ouer and smothered, as it cannot bee discerned: they can for the time haue noe assurance of it.

2 All the ioy and comfort of it (wherewith they were formerly vpheld) may bee cleane taken away, and they euen faint for want of it.

3 No fruits thereof may appeare, but they bee as trees in winter: little conscience of any duty, dull in hearing Gods word, cold in prayer, nothing remaining but a formall profession, if that.

4 Their consciences may proue a very rack, a grieuous torture and torment vnto them.

5 It is not like to bee recovered with a wet finger, with a light sigh, and a groane: but they may call, cry and roare againe and againe before they bee heard.

6 When they recouer it, it may bee they shall neuer attaine to that measure which once they had: if to that measure of the thing it selfe, yet not of the ioy and comfort of it: they may carry the greefe of this their folly to their graues.

For preuenting these fearefull effects, they who are tempted to this extreame must bee very watchfull ouer themselves, and seriously meditate of those premonitions which tend to this purpose, as ^a *Let him that thinketh hee standeth, take heed lest he fall.* ^b *Thou standest by Faith, bee not high minded, but feare.* ^c *Take heed that no man fall away from the grace of God.* ^d *If any withdraw himselfe*

a 1 Cor. 10. 12
b Rom. 11. 20
c Heb. 12. 15
d 10. 38

himselfe, my soule shall haue no pleasure in him.

The ground of the latter extreame is, that they feeble the flesh in them, they are very weake and prone to fall away: many in all times haue fallen away. 2 Over-childish tearfulness.

Ans. These that are thus tempted must know, that the cause of our assurance is not in our selues, but in Christ our head, as wee lay hold of him, so hee fast holdeth vs: for there is a double bond whereby we are knit vnto Christ, one on Christs part, the other on ours. Assurance in Christ.

That, is the Spirit of Christ: ^e heereby wee know that ^e 1 Joh. 4. 13
wee dwell in him, and hee in vs, because hee hath giuen vs of his Spirit.

This, is our faith: for ^e Christ dwelleth in our hearts by ^e Eph. 3. 17
faith: now though our faith should let goe her hold, yet Christs Spirit would not let goe his hold. This ground of assurance the Scripture expressly declareth: for faith Christ, & I know my sheepe, I giue vnto them eternall life, & Iob. 10. 27, 28
and they shall neuer perishe: now marke the reason, there shall not any pluck them out of my hand: My Father which gaue them mee is greater then all, and none is able to take them out of my Fathers hand. Wherefore the Diuell and all his adherents can doe no more, to put out the light of faith, and pluck vs from Christ, then all creatures on earth can to extinguishe the light of the Sunne. For why the Sunne from whence this light commeth is farre aboue all, they cannot come at it: so Christ on whom our faith is founded, is far aboue all our enemies: Christ must bee plucked out of Heauen if true faith vtterly fall away.

2 Let the fore-named weake ones consider, that as the flesh is in them to make them weake, so also the power of Christs spirit is in them to make them strong. The power of Christs Spirit in the weakest

Though the spirit suffer the flesh sometimes to preuaile, it is not because the flesh is stronger then the spirit, or the spirit weaker then the flesh, but because the Spirit in wisdom will haue vs see our weakenesse, see in what need wee stand of the power of God, flie to God, depend vpon him: and at length the spirit will preuail, and get full conquest.

3 As for the fals of other, wee know not what they were in truth.

To bee freed from this last temptation, they which are subiect thereunto, must seriously ponder those scriptures which set forth the certainty and perseuerance of *faith*, as *who soeuer beleaueth shall not perish, but haue euermlasting life: Whom Christ once loneth, hee loneth vnto the end.* *The gifts and calling of God are without repentance, &c.* Thus though wee worke out our saluation with feare and trembling, yet shall we not befearfull and doubtfull of the issue.

As a preseruatiue against those two poysonous positions, and as a meanes to keep vs in the right way from falling into any of the two extreames, diligent care must bee vsed to preserue and increase this pretious gift of *faith*: for if *faith* bee kept aliue, so as it may beare sway in vs, it will keepe vs both from boasting and doubting.

Two especiall points there bee which make to this purpose.

1 A conscionable and constant vse of the meanes which God to this end hath appointed.

2 Faithfull and hearty prayer for Gods blessing on those meanes.

The meanes are two. First, the ministry of Gods

Word.

g Iob. 3. 16
h & 13. 1
i Rom. 11. 29

§ 4 How faith
may be pre-
serued and
increased.

Word. Secondly, the administration of the *Sacraments*.

Wee haue heard before how faith was bred by the word; now the word is like to a kinde naturall mother which giueth suck to the child which shee hath broght forth: whereupon faith the Apostle, *as new borne babes desire the sincere milke of the word, that yee may grow thereby.* He had said before, that we were *borne anew by the word of God*: heere he sheweth that the Word hath a further vse, namely, to make vs grow. For by the Word the promises of God (which at first were made known vnto vs, whereby faith was bred) are againe and againe brought to our remembrance, the vnder and offer of them oft renewed, so as thereby our faith (which otherwise might languish away thorow our owne weakness, and Satans temptations) is not onely preserued, but exceedingly quickened, strengthened, and increased.

Our care therefore must bee diligently to frequent the publicke ministry of the Word, for by it Christ is lift vp in the Church, as the brasen serpent was in the wilderness. Yea also to read and search the Scriptures in families, and with our selues alone.

The Sacraments are purposely added for this end, to strengthen our faith, which they do two wayes. 1 they are Gods *seales* added vnto his word, to ratifie his word, that by two immutable things (Gods promise, and Gods scale) (wherein it is impossible that God should lie) wee might haue strong confidence. Secondly, they doe as it were visibly set beioare our eyes the sacrifice of Christ (which is the ground-worke of our faith) (so as in & by them Iesus Christ is euen *crucified among vs.* ^{d Gal. 3.1}

⁹ Rom. 4. 11

• The Apostle noteth, that *Abram* after hee beleued, receiued the *signe of circumcision*: and withall rendreth the reason, becaule it was a *seale of the righteousness of the faith which he had*: therefore it serued to the confirmation and preseruatiue of his Faith. To this end ⁶ *Philip* baptized the Eunuch after he beleued.

¹ Act. 8. 37

Vse

God in wisdome hauing ordained these meanes to cherish our Faith, wee ought to bee conscionable in a frequent vse of them, otherwise shall wee shew our selues rebellious against God, and iniurious to our owne soules.

³ By prayer.

2 Prayer is that meanes which God hath appointed to obtaine all grace, all strength of grace, yea and a blessing vpon all his ordinances (as I will after shew) so that it must needs in that respect bee a notable preseruatiue of Faith. Besides by prayer wee make our selues after an holy manner familiar with God, and so haue more and more euidence of Gods loue and fauour to vs, whereby our Faith must needs bee much strengthened. When Satan desired to winow the Apostles, what meanes did Christ vse to preserue *Peters* Faith: & *I haue prayed* (saith hee to *Peter*) *for thee that thy Faith faile not*. Thereby Christ also teacheth vs what wee must doe to preserue our Faith. After that once Faith is bred in vs, in Faith wee may pray that it faile not, but wee cannot so pray to get Faith. A man that heareth the sweet promises of the Gospell, and withall heareth that Faith is that meanes whereby the benefit of them is receiued, may earnestly wish for Faith, & desire God to giue it him: but in Faith (which yet he hath not) he cannot pray for faith, as after he hath it, he may for the preseruatiue of it: therefore faithfull prayer is

^g Luk. 22. 32

a proper meanes to cherish, keepe, strengthen, and increase Faith.

The last point obserued out of this exhortation is,
How Faith may bee well vsed..

*§ 6 How
faith may bee
well vsed;*

The Apostle doth not simply say, *take Faith*, but ad-
deth this resemblance *(shield)*, saying, *take the shield of
faith*, teaching vs thereby that wee must vse Faith as
souldiers vse their shield. I shewed before how sould-
iers vse to hold out their shields against all the assaults
and weapons of their enemies: to keep themselves safe
they vse to lie vnder their shields, and so couer and de-
fend their bodies: thus must wee shelter our soules by
Faith, holding it out against all spirituall assaults, and
(as I may so speake) lie euen vnder it. This in generall
is done by resting on Gods promises, which are the
ground-work and rock of our Faith. For by true Faith
wee doe not onely giue credence to the truth of Gods
promises, but also trust to them, and build vpon them,
assuring our selues that they shall bee effected to our
good, and * so remaine secure whatsoeuer fall
out.

*Faith is vsed
asa shield by
resting on gods
promises.*

a 2 Cor. 10, 20

This vse is to bee made of faith, both in prosperity,
and in aduersity.

In prosperity it hath a double vse.

*Two vses of
faith in pro-
sperity.
b 1 King. 8, 20,
24*

1 It maketh vs acknowledge that it is the Lord
which hath so disposed our estate, * as *Salomon* did,
saying, *the Lord hath made good his word; &c.*

2 It maketh vs rest vpon God for the time to come,
that all shall goe well with vs, * as *Dauid* did. Heervpon
also faithfull parents exhort their children to trust in
God: yea quietly they comend their owne soules into
Gods hands, & comend their children to Gods proui-
dence

*c Psal. 16, 5
&c*

* *Habet
fides oculos
suis quibus
quodammodo
videt verum
esse quod non
autem videt.
Aug. epi. 2. 85*

2 Ose 6. 1, 2

Two helpes
of faith.

1 Remem-
brance of pro-
mises.
*h Psal. 119. 11
150*

It is dange-
rous to forget
Gods promi-
ses.

x Heb. 12. 3, 5

dence, and that vpon this ground, exhorting them also to depend on God, as Dauid did, *1 Chro. 22. 11.* and *28. 9.* For * *faith hath eyes whereby it doth after a manner see that to be true, which yet it seeth not.*

In aduersity it hath also a double vse.

1 It vpholdeth vs in the present distresse, when else wee know not what to doe: instance *Dauid* (*1 Sam. 30. 6.*) and *Iehosaphat* (*2 Chro. 20. 12.*)

2 It moueth vs patiently to * wait for deliuerance: for God hauing promised to giue a good issue, Faith resteth vpon it, euen as if it were now accomplished.

Thus in generall wee see how faith hath his vse alwayes in all estates: I will further more particularly shew how we come to shelter our soules vnder Faith. For this, two especiall things are requisite.

1 A faithfull remembrance of Gods promises.

2 A wise and right application of them.

For the first, *Dauid* ^h *hid* Gods promises in his heart: thus it came to passe that those ⁱ promises vpheld him in his trouble, and hee receiued admirable comfort by them. Assuredly if the beleeuers doe call to minde Gods promise of succour and redresse in his distresse, it will quiet him for the time, and make him rest in hope till hee inioy the accomplishment of that promise. While a beleeuers well remembreth, and duely considereth what great and excellent promises are made, how mighty, faithfull, and mercifull he is that made them, hee thinketh that the world may bee as soone overthrowne, as his Faith. But the letting of Gods promises slip out of his memory, is that which maketh him faint. The Apostle hauing ^k secretly intimated vnto

he Hebrews their fainting, declareth the cause thereof, by telling them *they forgot the consolation*: for that which is not remembred is as not knowne. Now Gods promises being the ground and very life of Faith, what vse of Faith can there bee, if Gods promises bee vnkowne, or (which for the time is all one) not remembred. As a lampe will soone bee out if oile bee not continually supplied: so faith, if it bee not nourished with continuall meditation of Gods promises, will soone faile.

*Sicut lucerna
nisi si submini-
straueris oleum
extinguetur,
sic fides nisi as-
sedu nutrita-
tur meditati-
onibus scriptu-
rarum. Chrysostomus
Mat. 25*

By way of exhortation let vs bee stirred vp to search Gods word, where his promises are treasured vp: and note what promises are there made for our comfort and encouragement: yea let vs vse the helpe of others, especially of those to whom ¹ *God hath given the tongue* ¹ *Jsa. 50.4* of the learned: yea among and aboue all others of them whom God hath placed in his steed, to whom ^m he hath ² *committed the word of reconciliation* ² *1 Cor. 5. 19,* let vs vse their helpe for the finding out of Gods promises, and hauing knowledge of them, oft meditate and thinke on them, that so they may be the more firmly imprinted in our memories, as in a good treasure and store-house, and the more ready to bee brought forth for our vse, like that ^a *good householder which bringeth forth out of his treasure things both new and old*: as wee vse our memories, so shall wee finde them ready to helpe vs in time of need: ^a *God therefore prescribed vnto his people diuers helps for their memories.* ^a *Mat. 13. 52*

*Exod. 17. 38
Deut. 6. 7, & 6.
a Right
application*

In the second particular helpe (which is a wise and right application of Gods promises) consisteth the greatest vse of faith, for which we haue need of the *Spirit of wisdom and reuelation.*

The promises of the Word are declarations of Gods fauour towards man, and of his prouidence over him for his good. for it pleased God as to take care of man, and to provide for him all things needfull, so before hand to make faithfull promises to him thereof, to uphold him till the time of the accomplishment of them. Now for the better application of them, we are to consider both the promises themselues, and the persons to whom they are made.

In the promises three things are to bee obserued. first the matter contained in them. Secondly, the kinde or quality of them. Thirdly, the manner of propounding them.

General promises.

The matter of Gods promises is either generall concerning supply of all good things, and deliuerance from all euill: or particular concerning the seuerall particular estates, and needs of men.

p Gen. 3. 15

That first promise which God made to man after his fall (*thou shalt breake thine head*) was a generall promise: for by it is promise made of Christ Iesus, and of that full redemption which Christ should make for man. So

q Gen. 22. 18

that promise which God made to *Abram*, *in thy seed shall all the nations of the earth be blessed*: heere is all happinesse in Christ promised to all the faithfull. And that which the Apostle setteth downe, *all things shall worke together for the good of them that loue God*, &c. and againe *all things are yours*, that is, all things tend to your

a Rom. 8. 28

b I Cor. 3. 23

Why general promises are to bee obserued

good, and helpe forward your happines and saluation. Many other like generall promises there bee in the Scripture, which are the rather to bee remembered, because they extend themselues to all estates, to all conditions, and to all kinde of distresses whatsoeuer, so that

if wee cannot call to minde particular promises, fit for our present estate, wee may vphold our selues with these generall promises. For example, when the Diuell or any of that serpentine brood assault vs, remember wee that all that they can doe is but to nibble at our heeles, hee shall neuer bee able to crush our head, to destroy our soule: yet *his* head shall be crushed, *he* vterly vanquished: if wee be in any misery, remember we that blessednesse is promised vnto vs, and blessed shall wee bee. If any thing seeme to make against vs, this is promised to bee the issue, that all shall turne to our good.

Particular promises fit for our particular estates and needs are added to the generall, because wee are weak, and subiect to slip, and cannot well apply, & rest vpon the general promises. These are very many, I will indeavour to draw them to some distinct heads.

Why particular promises needfull,

They concerne this life, or the life to come. Those for this life are of temporal, or spiritual blessings. For the life to come, heavenly and glorious things are promised.

Promises of tempo- } supply things needfull.
rall things are to } remove things hurtfull.

For supply of things needfull, it is saide, * *Nothing shall be wanting.* ^{c Psal. 34. 9.} *All things shall be minisired.* ^{d Mat. 6. 33} *God shall fulfill all your necessities,* &c. ^{e Phil. 4. 19} Besides there are other particular promises fitted to our seuerall necessities: to such

as want meate, drinke, or apparell, Christ hath said, ^{f Mat. 6. 25.} *Bee not carefull for your life, what yee shall eat, or what ye shall drink, nor yet for your body what ye shall put on, &c. your heavenly Father knoweth that ye haue need of all these things.*

They which desire to haue yet more particulars, let them read, *Leu. 26. 4, 5. &c.* and *Dent. 28. 1, 4. &c.*

In the scripture are further to bee found particular promises

promises for orphants, widowes, captiues, &c. likewise for time of warre, famine, sicknesse, &c.

If now wee want any needfull thing, the vse of Faith is to make vs rest vpon these and such like promises: for if they bee rightly beleeued, they will make vs cast our care on God that careth for vs, and moderate our immeasurable carking after them; mouing vs patiently to waire for the accomplishment of our desire, or contentedly to want what God denieth.

h Psal. 50. 15
i & 91. 10, 11,
12

For remouing things hurtfull, and deliuering vs out of troubles, God hath expressely said, ^a *I will deliuer thee.* ⁱ *There shall none euill come vnto thee: The Angels haue charge ouer thee, to keepe thee in all thy wayes, lest thou dash thy foote, &c.*

k 1/a, 13, 16

l Exo. 14. 13

Heere then the vse of Faith is this, that if wee bee in any trouble, these and such like promises make vs rest quiet, patiently expecting the issue that God will giue, and that without prefixing any time (for ^k *be that beleueth maketh not haste*) or prescribing any meanes to him, (as faithfull Moses when hee said, ^l *stand still and see the saluation of the Lord, &c.*)

m 1 Io. 3. 1-33

&c

n Luk. 11. 13

For spirituall matters, wee haue many most comfortable promises, as that ^m *God will bee our God, we shal be his people, wee shall all know him: he will forgine our iniquities: hee will write his Law in our heart: ⁿ hee will giue the holy Ghost to them that desire him, &c.* So there are many particular promises for particular graces as for faith, hope, loue, &c. and for growth and increase in these.

The vse of Faith heere is to vphold vs against our manifold defects, infirmities, and imperfections. For first it giuerh euidence to our soules, that the graces we haue are the gifts of God, because God promised them;

Secondly

Secondly, it maketh vs rest on God for perfecting of that good worke which hee hath so graciously begun ;
** I know whom I haue beleeued* (saith Saint Paul) *and I am* ^{a 1 Tim. 1. 11}
perswaded that hee is able to keepe that which I haue com-
mitted to him, &c.

For promises of heauenly things the Scripture is e-
 uery where plentifull: that ^{b Luk 23. 43} the soul (shal at the dissolu-
 tion of the body goe immediatly to heauen, that ^{c 1 Cor. 15. 22} the
 body shall rise againe, and ^{d Phil 3. 21} bee made like to the glori-
 ous body of Christ: and wee ^{e Mat. 25. 34} inioy euerlasting happi-
 nesse, with the like.

The vse of faith in regard of these is to vphold vs
 with the expectation of that heauenly happines which
 is promised, yea though we be heere destitute of world-
 ly things, and in many troubles and tribulations.

2 For the kinde of Gods promises some are abso-
 lute which God hath simply and absolutely determi-
 ned to accomplish euen as they are propounded: as
 before Christ was manifested in the flesh, ^{The kinds of Gods promi-} the pro-
 mise of the *Messiah*, and ^{ses.} of calling the Gentiles: since
 that time the ^{1 Absolute promises.} promise of calling the Iewes, and of
^{2 I/a. 7. 14} Christs second comming in glory. ^{h & 42 1} All sauing, san-
 ctifying graces, being absolutely necessary to saluation,
 are thus promised to all Gods children: and ^{i Rom. 11. 26} the con-
 tinuance and perseuerance of them vnto the end, and
 also the end and issue of all ^{k Mat. 24. 30} eternall life. ^{l 1 Cor. 1. 3}
^{m 2}

n Job. 10. 28

The vse of faith in these is to vphold vs against all
 feare and doubt, euen when we haue not a sensible fee-
 ling of them: for God (who is able to performe what-
 soeuer hee hath promised, and true and faithfull in all
 his promises) hauing absolutely promised such and
 such things, though all things in heauen and earth
 should

should seeme to make against them, yet would faith beleue them.

2 Conditional promises.

Other promises are conditional, which are no further promised then God in wisdom seeth to be most meete for his owne glory, and his childrens good. Thus are promised,

• Luk. 16. 20

1 All temporall blessings, • which *LAZARUS* an holy Saint wanted.

2 Freedome from all crosses and troubles. What Saint hath not had his part in some of them? who hath been freed from all?

3 Freedome from all temptations. As our head was tempted, so haue his members from time to time.

p 1. Cor. 13. 8,
et c.

4 Lesse principall graces, which are called restraining graces, being giuen rather for the good of others, then of them who haue them. ¶ These the spirit distributeth severally, not all to euery one, but some to one, some to another.

5 The measure of sanctifying graces: for though euery Saint hath euery sauing grace in him, yet hath he not a like measure: some haue a greater, and some a lesse.

1 Mar. 1. 40

2 Dan. 3. 17, 18

Admirable is the vse of faith in these conditionall promises: for it maketh vs so to trust to Gods power, as wee subiect our selues vnto his will, as 1 the Leper who said, *If thou wilt thou canst make me cleane*, & those three constant seruants of God, who said, *Our God is able to deliuer vs from the hot fiery furnace, and hee will deliuer vs out of thine hand O King. But if not, be it knowne to thee O King, that wee will not serue thy Gods, &c.* For Faith perswadeth vs that God is wiser then our selues, and that hee better knoweth what is good for vs then wee

our selues doe, and so moueth vs to resigne vp our selues wholly to Gods good pleasure.

This is the generall vse of faith in respect of these conditionall promises, it bath also other particular uses, as

1 For temporall things, so to rest on Gods promise, as wee beleue God will either supply our wants, or inable vs to beare them : as God had taught *Paul*

how to want.

Phil. 4. 12.

2 For crosses, so to beare them, as being assured that God will either free vs from them, as hee deliuered

Job. 42. 10

Job : or *affist* vs and inable vs to beare them, * and

1 Cor. 10. 13

Heb. 12. 10

3 For * temptations that God will stand by vs, and giue a good issue.

1 Cor. 10. 13

4 For restraining and common graces, so to content our selues, as wee doubt not but to haue such as shall bee needefull to our saluation, which also is to bee applied to the measure of sanctifying graces, according to that answer of God to Saint *Paul*, *My grace is sufficient for thee.*

1 Cor. 12. 9

3 For the manner of propounding Gods promises, they are either expressly declared, or else by consequence implied. Expresse promises are either generally propounded to all : of these wee haue heard before : or else particularly applied to some particular persons : some of these are such as are not proper to him alone to whom in particular they are directed; but for the good of others also. If we find such needfull for vs, it is the vse of faith to apply them to our selues with as strong confidence as if they had beene directed to vs. *a Heb. 13. 5*
This *a* the Apostle teacheth vs to doe : for where God

The diuers manner of sanctifying downe Gods promises.

made

b Jos. 1. 9

made a promise to *Ioshuah*, (*b I will not faile thee, &c.*) the Apostle applieth it to all Christians. The ground of this application is taken from Gods vnchangeable and impartiall manner of dealing: the same God that hee is to one faithfull man, the same he is to all. If therefore hee would not faile *Ioshuah*, neither will hee faile any.

By consequence promises are implied, either in the examples, or prayers of faithfull Saints.

c 1am. 5. 11

In their examples, by those blessings which they have inioyed, for that which God bestoweth on one, hee is ready to bestow on euery one to whom it is needfull: Gods giuing it to one is a promising of it to al. So as we may with as strong confidence depend vpon God for such needfull things, as if God had expressly promised them. Thus doth Saint *James* vrge that end which God gaue to *Iobs* troubles, as a ground of our faith, to make vs wait for a like deliuerance in our troubles.

In their praiers, by those things which they haue prayed for in faith and obtained. There faithfull calling vpon God, and Gods gracious hearing of them, are as much as a promise, that God in such and such things will heare vs calling vpon him: thus did *David* make this a ground of his faith. *Psal. 32. 5.*

The vse of faith in these implicit promises is to perswade our hearts that God will deale with vs as he hath in former times dealt with his faithfull children.

The last point to be noted for the right application of Gods promises, is the persons to whom they belong.

Here note two points,

1 Who

1 Who are the righteous heires and children of Gods promises. The persons to whom Gods promises belong

2 How these heires are qualified.

1 For the first, Christ Iesus the true naturall Son of God, as he was *Emanuel, God with vs*, our head and our redeemer, is properly the heire of all Gods promises, *In him they are yea and Amen*: that is to say, e 2 Cor. 1. 20
In him they are propounded, ratified, and accomplished: this is euident by those generall promises which are the foundation of all the rest. *He* (that is Christ) *shall* f Gen. 3. 15
break thine head. *In thy seede* (that is Christ) *shall all* g e 22. 18
the nations of the earth be blessed. Now how is Christ the h Gal. 3. 16
heire of Gods promises? as a priuate person? onely in himselfe? No verily: but as a publick person, as the head of a body: for Iesus together with all the Saints, which were giuen him of his Father, make but one my-
sticall body, *which is Christ*: so as all the faithfull to-
gether with Christ are heires of the promises; they, & they i 1 Cor. 12. 12
alone haue a right vnto them: so as what the Apostle
saith of godlinesse, I may fitly apply to faith, which is
the Mother of all Godlinesse, *Faith is profitable vnto* k 1 Tim. 4. 8
all things, which hath the promise of the life present, and of
that which is to come. Both generall and particular pro-
mises, promises of earthly, spiritual, & heavenly things;
conditionall, and absolute promises: all promises be-
long to the faithfull.

2 For the second, the seuerall conditions and qua-
lities of the persons to whom seuerall promises are
made, are exceeding many: sometimes they are made to
faith, sometimes to obedience, sometimes to vpright-
nesse, to cheerefulnesse, to constancy, to loue, to feare,
to such as mourne, hunger, are heavy laden, to such as
pray,

heare Gods word; keepe his commandements, to the fatherlesse, widows, captiues, poore, sicke, &c. It is not possible, neither yet is it needefull that I should reckon vp all: they are heere and there to bee found throughout the scripture.

The vses of faith in respect of the persons to whom the promises are made, are these.

1 To assure vs that wee are they to whom they appertaine.

2 To make vs apply them to those seuerall qualities which wee finde in our selues, as if wee hunger, to beleeue we shall be satisfied, if wee mourne, that we shall be comforted, and so in the rest.

3 To make vs expect the accomplishment of them, according to our seuerall needs: as when wee are in any trouble to expect *deliuerance*, when tempted *affliction*, when in want, *reliefe*, &c.

Thus (as distinctly as I can) haue I shewed how the shield of faith may be vsed.

§ 7 The benefit and power of Faith,

Hetherto of the matter of the Apostles exhortation. The motiue whereby he inforceth his exhortation followeth: wherein is contained the seventh generall point to be deliuered in this treatise of *Faith*, which is *the benefit and power of faith* in these words;

Wherewith ye shall be able to quench all the fiery darts of the wicked.

THE Apostle heere vseth another metaphor. His manner of phrase may at first sight seeme to bee improper, *that a man should take a shield to quench fire: a shield*

shield is rather to keepe off a blowe. But if wee well note the drift of the Apostle, and also the manner of framing his speeche, wee may finde that it is not so improper as it is taken to bee. For first hee saith not, *by the shield yee quench*, but *by it yee shall bee able to quench*. as it is taken Again hee saith not simply, *whereby yee shall be able to quench darts*, that had beene improper, but hee addeth *fiery*. Thus because Satans temptations are as *darts*, & as *fiery darts*, he vseth the metaphor of a *shield*, in opposition to the one, and the metaphor of *quenching* in opposition to the other. Thus wee see that the Apostles speech is proper inough, answering two metaphors in their severall kindes: A *shield* in relation to *darts*: *quenching* in relation to *fiery*.

Besides hereby he declareth a double benefit of faith: A double benefit of faith one to protect vs from Satans temptations, that they annoy vs not: the other (if they doe pierce and wound our soules) to cure the hurt which they haue done.

To amplify this benefit of faith, the Apostle describeth our enemy by his malicious and mischievous nature (*the wicked*) (or, as the originall with an emphasis setteth it downe *that wicked one*) and his temptations, to tempt by the kinde of them vnder this metaphor *darts*.

Of the nature of this *wicked one*, I haue spoken before on *verse 12*.

For the metaphor, a *dart*, is a kinde of weapon that is slung, flung, or shot at a man farre off, which if it hit him, will deeply pierce him. and sorely gall him. I shewed before how wee were oft forced to *wrestle* with Satan, and to grapple with him hand to hand. Here is shewed that he hath also *darts* to shoote at vs a farre off, so as hee can pierce and wounde vs when wee see him

T

not

c. Rev. 12. 15

not: hee can send at vs though hee come not to vs. As when the dragon could not come at the woeman, he cast waters after her. This *woeman* is the *Church*; the red *dragon*, *Satan*; *waters*, his manifold *temptations* or *darts*. Thus wee see that

Obs.

Satan can e-
uery way an-
noy vs

Use.

The Diuell can euerie way annoy vs, both at hand and as farre off: when he is suffered to come to vs, and when hee is restrained and kept from vs.

How can wee now at any time bee secure? doth it not stand vs in hand to watch alwaies, alwaies to be wel armed, and haue this shield of faith?

That the benefit and power of faith may be the bet-

ter discerned, I will shew more distinctly,

- 1 What these *darts* are.
- 2 How they are kept off.
- 3 Why they are called *sory*.
- 4 How they are *quenched*.

Some take afflictions to be meant by darts.

What are sa-
tans darts

Ans. There is an other proper peece of armour to defend vs from the hurt of them, namely, *the preparation of the Gospell of peace*.

Other take all finnes, and all prouocations to sin, to bee heere meant.

Ans. This must needs bee too generall: for thus should the severall peeces of armour, and their distinct vses bee confounded. The breast-plate of righteousness is the proper fence against such temptations.

*Diabolus in u-
ram desparati-
onis cogitatio-
nem immittit,
quo excludat in Deum
expectationem.
Chrysostomus, ad
Theod.*

I take the darts heere spoken of to bee those severall and sundry temptations which the Diuell vseth to drawe vs to doubt of that helpe wee haue in God, and to dispaire: for oft hee casteth sundry thoughts of dispaire into vs, that hee might shut out all hope in God, and so draw vs into perdition. Thus afflictions, so far
forth

forth as the Deuill vseth them as meanes to disquiet and vex the soule, may bee here vnderstood: and likewise all sinnes and prouocations to sinne, as they tend hereunto. These temptations where they light and fasten pierce deepe. Satan let store of these flie against *Iob*, they fell on him as thicke as haile-stones: *dispaire* was it which Satan sought to bring *Iob* vnto by depriving him of his cattell, goods, children, and all that hee had: by striking his body all ouer with soare botches and boiles. The contradicting speeches of *Iobs* wife & friends (the instruments of Satan heerein) tended to this. These darts also he let flie apace at *Dauid*, as appeareth by the many complaints of *Dauid*: yea, hee flung some of these at Christ in the ^d *wildernesse*, in the ^d *garden*, and on the ^c *crosse*. No darts so wound the body, as these wound the soule where they fasten. d *Mat.* 4. 3
c *16. 37. 46*

2 These darts are onely kept off by *Faith*: for faith alone giueth vs assurance of Gods loue: by it we so rest and repose our selues on the fauour of God in Christ, as nothing can make vs doubt of it, or seperate vs from it. *Though hee slay mee yet will I trust in him*, saith *Iob*. Faith onely
keepeeth off
the darts of
Satan.
Job. 13. 15
Read *Psal.* 3. & 91. & *Rom.* 8. 38, 39. The stronger our faith is, the better are we fenced against these temptations: the weaker our faith is, the deeper doe they pierce: yea if they preuaile against vs, it is because wee want this shield, or at least haue let it fall, and so for the time want the vse of it, therefore (a) *S. Peter* exhorteth to be *stedfast in the faith*, while we resist the Diuell; as if he had said *looke to your shield, keep it safe, bould it out manfully against all the darts of the Diuel.* a *1 Pet.* 5. 9

3 They who by these Darts vnderstand afflictions, say they are called *serie* because afflictions are What are Sa-
transfery darts

greuous to the flesh, they who vnderstand sins, because as fire they kindle one another and so increase.

Ans^r. But there is an higher matter here ment, for the metaphor is taken from malicious mischieuous enemies who poyson the heads of darts, and arrowes, and bullets which they shoot at men: these poysoned things being of a fiery nature, if they peirce into a mans flesh, lie burning, and tormenting the body, and continue to inflame it more and more, till they haue soaked out the very life of a man, if in time they be not cured: thus the forenamed temptations of Sathan tending to doubt and dispaire (if they fasten) vexe, greiue and torment the soule, burning and festring therein, till they bring a man to vtter destruction, if the fire and heat of them be not slaked and taken away. It must needs be great burning, great anguish and vexation that made

b *Psal.* 6. 1, 3, 6

c *31.* 9, 10

32. 3, 4

d *Job.* 3. 3 & c

6. 2, & c

Dauid cry out and say, (b) *O Lord rebuke mee not in thy wrath, &c. my bones are vexed: my soule is also sore vexed, &c. I fainted in my mourning, &c. (c) I am in trouble, mine eye, my soule and my belly are consumed with griefe, &c. I roared all the day. (d) Much more bitter exclamations did Iob send forth, and yet what men were these? what excellent worthies of the Lord? if the fiery venom, and burning poyson of Satlians darts so tormented such men, men of admirable faith, how doe they torment men of weake faith, yea men of no faith? (f) *Indas* was so tormented thereby, that his life was an vnsupportable burden vnto him, hee could not indure it, but made away himselfe, as many other haue done in all ages.*

e *Mat.* 27. 5

4 The onely meanes to coole this scorching heate, and to assuage this burning, is the bloud of Christ: and faith onely is the meanes to apply the efficacy of Christs bloud to our soules: by faith therefore, and by nothing else, may these *fiery* darts be quenched. As balsom, and such other medicinable oyles which Chirurgions haue for that purpose, being applied to that part of a mans body which is inflamed with the forenamed poysonous weapons, assuage the heate, driue out the poyson, and cure the flesh: so faith, which applyeth the vertue of Christs Sacrifice, to a perplexed and troubled soule, dispelleth the inward anguish thereof, pacifieth and quieteth it, and so cureth the wounds thereof. The faith of *Daniã* did thus cheere vp and refresh his soule after it had beene perplexed; in which respect hee saith vnto his soule, *Why art thou cast downe, and vnquiet? waite on God, &c.* Thus againe, and againe hee cheereth vp his soule: this also drew the fiery poyson out of *Iobs* soule, as that speech implieth *though hee slay mee yet will I trust in him.*

By faith onely
lyeth fiery
darts of Sa-
than are quen-
ched.

Ps. 43. 5.
110. 43. 5.

Job. 13. 15.

Are temptations to despaire, peircing darts? fiery darts? Keep them off as much as possibly may be. As wee feare to drinke poyson, let vs feare to despaire. It will be a fiery burning poyson in our soule, that will yeeld vs no rest; as wee see in such as are ouercome thereby. Let vs not dare to yeeld vnto it; but though God should seeme to be so angry with vs as to kill vs, yet with *Iob*, to trust in him. For this end we must suffer faith to haue the vpper place in vs, euen aboue sense and reason too.

I Vse.
Yeeld not to
despaire.

*Qui diffidit,
summi boni bo-
nitatem non
vult sua nequi-
tate non sentit.
Aug. de civ.
i. cap. 5.*

and for this end looke vnto God, and duely weigh both what he promiseth, and why hee maketh such gracious promises to vs: and looke not to our selues and our owne desertings, but rather know that Gods mercie is as an ocean in comparison of the drops of our sinnes: they that despaire, little consider how much greater Gods goodnesse is, then their sinne.

2 Vse.

Wretched are
they who
want faith,

In how wretched a condition doe they line, who are destitute of Faith! they lie open to all the fiery, burning, tormenting temptations of the Diuell, they haue no meanes to preuent them, none to quench them when they are wounded in conscience. This fire must needs either stupifie all their spirituall senses, dry vp all the life of the Soule, and take away all feeling: or else torment them intolerably without all hope of redresse, as *Cain, Saul, Iudas*, and such like were tormented. It were much better for a man not to be, then not to belieue.

3 Vse.

The vertue of
Faith,

What an admirable vertue is Faith? what vertue hath it in it selfe? what benefit doth it bring vnto vs? what Christian soldier (that is wise, and feareth these fiery darts) dares enter into the battaile without this balsom? The maine and principall end, for which the Apostle here setteth downe these benefits of faith, that which especially he aimeth at, is, to commend vnto vs this precious giift, so as it may be a strong motiue to vrge all the forenamed points concerning faith, whereof we haue spoken before; and to stirre vs vp diligently to labour and vse all the meanes we can, First, to know what true faith is, Secondly, to get it, Thirdly, to proue it, Fourthly

Fourthly, to preferue and increase it, Fifthly, well and wisely to vse it.

Behould here a sure ground of much comfort and great encouragement, euen to such as are weake, & by reason of their weaknes, or else through the violence of some temptation, haue let fall their shield, so as Sathans fiery darts haue touched their conscience, and pierced their soule. Let them not thereupon vtterly despaire, and yeeld themselues ouer to Satinans power, but know that yet their faith may stand them in stead, that yet there is a further vse of it, not onely as a shield, but as balsom to draw out the sine, to quench it, and cure the wound. ^a The word which the Apostle here vseth, implieth (as we haue (hewed) a recouering, resuming, and taking vp againe our shield. Let not therfore our faintings, failings, and spiritual wounds put vs out of all hope, as if death and destruction, without all remedy and recouery, must needs follow thereupon: But rather let vs with all speed haue recourse to Gods promises, and to Christ Iesus the true heire of them, and so renew our faith as ^c Peter renewed his, when he looked vpon Christ.

4 Vse.

Spiritual wounds may be cured.

WALSHBYN

Luk 12 62.

5. 8. Sathans wiles against faith.

Sathan most of all assaulteth our faith.

The last point yet remaineth, which is to discover the manifold wiles which the Diuell vseth against this heauenly guift, and to shew how they may be auoided. Wee haue heard before how he laboureth to spoile vs of the Girdle of truth, Brestplate of righteousness, and Shoes of patience, but his best wit and greatest force is bent against the Shield of faith. The first assault made against Eue was in regard of her faith, ^d Hash God indeede said &c. ^e Gen. 3. 1.

^e Mat. 4. 3. so against Christ, (*e If thou be the Sonne of God &c.*)
^f Plal 73. 2. Herein did he oft tempt the ^f Israelits, yea and
^g Num. 10. 3. *Moses* & also in the wildernes. ^h This was it for which
^h Luk. 22. 32. he desired to winow *Peter*; and for which ⁱ *Paul* feared
ⁱ 1. Thess. 3. 5. least he had tempted the *Thessalonians*. Lamen-
 table experience sheweth how mightily he preuaileth
 by this temptation: in time of persecution he bringeth
 men hereby to renounce their profession: and hereby at all
 times he bringeth many to the very pit of despaire.

Reason.

That which hath bin before deliuered concerning the excellency, necessity, vse and benefit of faith, declareth the reason why the Diuell so assaulteth it: for he, being our *Aduersary walking about and seeking whō to deuoure*, espieth that faith is it which especially preferueth vs safe from being deuoured, that this is the victory which ouercometh both ^k himselfe & ^l his chiefe agent and instrument the ^l world; and therefore with al might & main endeauoreth to spoile vs of this shield. It is therefore needfull we should know what are his wiles, and how they may be auoided. His sundry kindes of wiles may be drawne to two heads, namely those whereby hee laboureth to keep men from faith, or els to wrest faith from them. I will in order discouer some of the principal in both kinds, which are the se.

^k 1. Peter 5. 9

^l 1. Ioh. 5. 14

¹ Sug. It is altogether impossible to attain vnto any such guise as faith is: can any man be assured that Christ is his? whosoever hath any such conceit, presumeth. To inforce this temptation the further, he also suggesteth, that the ground of faith (Gods word) is vncertaine: and though that were the certain

taine

taine word of God, yet the ministry of it by man is too weake a meanes to worke so great a worke as faith is thought to be: this Suggestion hath preuailed much with Papists.

Ans. 1 That which hath bene before deliuered concerning the getting of faith, sheweth that this is a lying Suggestion. Secondly it hath bene expressely proued that a man may know he hath faith. Thirdly the differences betwixt faith and presumption shew, that assurance of faith is no presumption.

1 *Faith* driueth a man out of himselfe: because the beleeuers can find no ground of confidence in himselfe, therefore hee casteth himselfe wholly vpon *Christ*. Differences
betwixt faith
and Presump-
tion.

Presumption findeth something in the man himselfe to make him boast.

2 *Faith* resteth on a sure ground, which is Gods word, that both commandeth vs to belieue, and promisseth to performe that which wee doe so beleue.

Presumption relyeth onely on a mans surmize and meere coniecture.

3 *Faith* is ioyned with the vse of the means: both of those means whereby it was first bred, and also of those which God hath appointed for the nourishing of it.

Presumption not onely carelessly neglecteth, but arrogantly contemneth all meanes.

4 *Faith* is wrought by degrees: first by knowledge, then by griefe, after by desire, as we heard before.

Presumption is a sodaine apprehension of the mind.

5 *Faith* maketh a man worke out his Salvation with an holy ielousie, yea with feare and

and trembling: oft calling vpon God, and depending on him.

Presumption is ouer bold.

6 *Faith* maketh a man depart from all iniquity, and keepe a cleare conscience.

Presumption is accompanied with much pollution, at least inward.

7 *Faith* is most sure in time of triall, then is the strength of it most manifested.

Presumption like a Bragadocha then maketh greatest flourish when there is least danger.

8 *Faith* continueth vnto the end, and neuer faileth away.

Presumption is subiect to decay totally and finally.

4 Of the certainty of Gods word we shal after speak:

5 For mans ministry it is Gods ordinance; & thence it hath that mighty power to worke faith: for God who at first brought light out of darknesse, can by

• 1 Cor: 4. 7. weake meanes worke great matters: Besides *we haue this treasure in earthly vessels that the excellency of that power might be of God and not of vs.*

2 *Suggest.* If it be not impossible to get faith, yet it is so difficult and hard a matter, that not one of a thousand who seeke it, obtaine it. Heerein Satan preuaileth with idle, slothfull persons, ^b who in all thinges which they should enterprife, pretend more dangers and difficulties then needs, of purpose to find a pretence to their idleness.

^b Pro. 23. 13
& 26. 13.

Faith not
hard to the
willing.

Answer. Though it bee hard to the carnall careles man, yet (as *Salomon* faith of knowledge Pro. 14. 6.) *Faith is easie to him that wil beleene;* not that it is simply in mans power, but that Gods spirit
so

so openeth his vnderſtāding in the myſteries of godlines, ſo worketh on his hard and ſtony heart, making the one capable and the other pliable, as thereby the man is brought like ſoftened waxe eaſily to receiue the impreſſion of Gods ſeale. Though man in himſelfe be dead in ſin, yet Gods word is as powerfull to quicken him, as *Chriſts* was to raiſe *Lazarus*. Indeed many ſeek and find not, aſke and haue not: but why? ¹ Saint *James* giueth one reaſon, *they aſke and ſeek amiſſe*. They ſeek faith in themſelues, and from themſelues: they ſeek it by carnall and fleſhly (*e*) deuifes: they ſeek it by their owne wit and reaſon. ² Saint *Paul* rendreth another reaſon, *The God of this world hath blinded their minds, that the glorious light of the Goſpell ſhould not ſhine vnto them*. Be cauſe they oppoſe againſt Gods truth ſo farre as it is made knowne vnto them, or wittingly winke at it, or turne from it, God giueth them ouer in iuſt iudgement to the power of *Satan* who blindeth their mindes. But if we repaire to the Author who giueth faith, and to the ſpring whence it floweth, if we rightly vſe the right means of attaining it, and wait at the doore of Wiſedome till ſhe open vnto vs, vndoubtedly wee ſhall find faith and not miſſe of it.

3 *Suggeſt*. Faith is a needleſſe thing. This conceit the Diuell putterh into the mind of two ſorts of people: firſt of proud Pharifaicall iuſticiaries, who truſt to their owne righteousnes: theſe thinke that the breſtplate of righteousnes is armour enough: ſecondly of ſecure, carnall Goſpellers, who imagine that a good hope (as they call it) is ſufficient, there needeth not aſſurance of faith.

Answer God maketh and ordaineth nothing

Great need of
faith,

thing in vaine: as for the proud Iusticiarie, let him know, that righteousness seuered from faith, is no righteousness: though righteousness ioyned with faith be of good vse, yet seuered from faith it is of no vse at all. Secondly that the Breastplate of righteousness which the best men euer in this world had, was full of cracks and holes, full of many defects and imperfections, through which Satan would soon have wounded them euen to death, if they had not had this shield.

As for the secure Protestant, if euer hee feeble the fire of Satans darts, he will find that all the assurance which possibly he can attaine vnto is little enough. *f* Mar. 9. 24. That poore man which said, *f* *I belseue, Lord but my vnheliefe:* and the Disciples which said *g* *Lord increase our faith*, saw that a good hope was not enough. *g* Luk. 17. 5.

As a Preseruatiue against this poysonous temptation, we must labour for all the assurance of faith that wee can.

4 Suggest. Faith is hurtfull to a mans credit, honour, profit, pleasure, &c. heerein Satan preuaileth with worldlings, whose hearts are onely on things here below.

Great is the
worth of
faith.

h Mat. 13. 44.

Ans. First the price of faith, yea of one graine of faith, is of more worth then all the treasure in the world: this that good *h* Merchant wel knew, who sold all to buy it.

Secondly, they who are wounded with Satans fiery darts, would willingly forgoe all credit, wealth and pleasure that the world possibly can giue, for a dram of faith.

Thirdly

Thirdly there can be no true credit, honour &c. without faith: all are sanctified by faith, otherwise they are meere shadowes and shewes.

5 *Suggest.* Faith is too good and pretious a thing for poore wretched sinners to have: heerein he preuaileth with distressed fearefull Christians.

Ans. For remouing of this wee must remember what was before deliuered of Gods free grace, and rich bounty, which is not restrained by our vnworthines. Mans vnworthinesse no hinderance of faith.

If the Diuell by these or such like meanes cannot keepe vs from getting faith, hee hath other wiles to wrest it from vs, which follow.

6 *Suggest.* Thy faith is not sound, but counterfeite: for it is mixed with many imperfections, transgressions, weakneses, doubtings, there is no growth or increase of it: many weake Christians are brought heereby to stagger.

Ans. Oft proue thy faith, especially by the causes, and by thy loue & true desire to liue honestly: Know that euery thing heere is imperfect, yet that truth and imperfection may stand together: strue against these imperfections, and vse the meanes for increase of faith. Imperfect faith may bee true & sound. a Heb. 13. 18

7 *Suggest.* There are meet helps afforded for all distressed: why may not men trust to them? is it not good to seeke to the Physition in sicknes? to trust vnto number & prowesse of men in war? and to friends in time of need? thus he maketh many to cast away the shield of faith, their confidence in God, and to trust vnto outward meanes, as *b Asa.*

Ans. All meanes are subordinate to Gods Providence backe, 16. 12.

Subordinate
meanes take
not away the
vse of faith.

dence, and guided thereby : therefore in the vse of them we must looke vnto God, and depend on him, and call vpon him for a blessing: neither supply of meet meanes, nor want of them must any whit lessen our trust in God, but to God must all the glory be giuen, whatsoeuer the meanes be.

8 *Suggest.* Thou canst neuer hold out : thy faith will not onely bee in vaine, but thy latter end is like to be worse then the beginning : how many haue fallen away in all ages, and daily doe fall away?

Faith falleth
not cleane
away.
Luk. 22. 32

Ans. There are meanes to preferue and increase faith, as well as to get it: let them bee well vsed thy faith shall neuer faile : remember *Christs* prayer for *Peters* faith : as for others, wee cannot so well know the soundnes of their faith as of our owne.

If he preuaile not by any of these or such like subtil suggestions, hee will try by all the stormes and troubles hee can to shake and ouerthrow our faith.

Wee must therefore bee like sound Oaken Trees, which the more they are shaken, the deeper root they get in the earth, and know for our comfort the Diuell can raise no greater stormes then God in wisdom permitteth him. God in the end will turne all to our good, as he dealt with *Iob*, (*Iob* 42. 10. &c.) so that if wee belieue wee shall surely be established. Faith maketh men secure in perils.

*Virtus fidei in
periculis securus
est. Chrys. in
Mat. 20
Rom. 37*

Ephes.

Ephes. 6. 17. *And take the Helmet of
Saluation.*



Xcellent meanes of defence are those whereof we haue heard, especially the last of them: yet the Apostle thinketh them not sufficient, but proceedeth to set forth other peeces of armour, saying, ^a *And take &c.* Whence we may well gather that

^a *See
Observ. from
the inference.
No easie mat-
ter to be a
Christian
souldier.*

It is no easie matter to bee a Christian souldier, and stedfastly to stand vnto the end against all assaults. Many graces are needfull to bee added one to another for that purpose. One might haue thought that when hee had named *the shield of faith*, hee need haue added no more: but God who knoweth both our weakenes and pronenesse to faint, and also the power and subtilty of our aduersaries better then our selues, seeth it needfull that an helmet bee vsed as well as a shield: our care therefore must be to vse this also.

This fift peece of spiritual armour (though it bee not plainly exprest) is necessarily implied to be *hope*, for ^a in another place where hee vseth this metaphor, hee ex-

Some refer these two metaphors *helmet*, *sword*, vnto the *word of God*, and say that two vses of the word are set downe vnder two metaphors: one to be *defensive* as an *helmet*: the other to be *offensive* as a *sword*.

Answe. The *sword* alone of

^b *Hope the
fift peece of
armour.*

^a *1 Thess. 5*

presseth

presseth *hope*, put on (saith he) *for an helmet the hope of saluation*. What could more plainely be spoken? & what better interpreter of the Apostles minde could wee haue then the Apostle himselfe?

Why it is called the hope of saluation,

Saluation is thus applied to hope, because

1 Saluation is the maine end of our hope, that which aboue all other things we waite for: when wee come to the possession of it, then hath hope her end, and period.

• Rom. 8.24

2 It is an especiall meanes of attaining vnto saluation, (*• wee are saved by hope*) this is that coard whereby wee hold fast to Gods promises till they be all accomplished, which will not be vntill we inioy saluation.

• Pro. 11.7
• 1 Pet. 1.3, 4
• Pro. 14. 33
• 1 Cor. 13. 13

3 Heerein lyeth a maine difference betwixt the hope of worldlings, and Saints: their hope reacheth no further then to the things of this life; therefore when they die their hope perisheth, but these • hope for an inheritance immortall, &c. therefore they have hope in their death: for *if in this life onely wee haue hope in Christ*

it selfe implicth both these vices, for it is an especiall means of defence as well as of offence: these two metaphors being as distinctly set downe as any of the former, there is no reason why they should be referred to one and the same thing. Other say that Christ himselfe is heere ment by this metaphor: *Helmet*, because hee is *Saluation*, and because the very word beere vied (as it is in other places) to Christ, as Luk. 2. 30.

Ans. It is not bured to Christ, because hee is the author of our saluation. to take it for the Christ hath put on life.

3 Though C. rucant by this word cannot Christ with any ty be comprised vnder this metaphor *helmet*: for if wee read the words plainely, *take the helmet of Christ*, what els can bee meant but the helmet which Christ vied, or which he giueth or prescribeth to vs, as the *armour of God*. Thus it wilbe the same thing which wee meane, namely hope: for as Christ is the author and finisher of our faith, so also of our hope.

wee

we are of a men the most miserable.

Thus having shewed what this *helmet of saluation* is, I will distinctly shew, 1. What *Hope* is. 2. How it differeth from *faith*. 3. How fitly it is compared to an *helmet*. 4. How necessary it is. 5. How it is gotten. 6. What are Satans wiles against it.

I am expectation of such good things to come as What hope is
desired, and faith beleued.

Reason especially consisteth the very nature of hope, &c. ¹ we waite. *Dauid* ioyne ² Rom. 8. 25
waiteth together, as implying one and
waite vpon the Lord, and hope in Psal. 37. 7

are the proper obiekt of *Hope*: heere ^{Spez non nisi}
from feare: we feare things euill and hurt. ^{bonarum re-}
that is, hoped for good (saith *Iob*) *The thing,* ^{rum est, nec nisi}
that euill thing which I feared is come vpon ^{saturarum.}
me? ^{Aug. Enchir.} cap. 8
Job. 3. 25. 26. 26.)

3. These good things are *to come*: nor past, nor present, ¹ Rom. 8. 24
which either are or haue been scene: *hope which is scene*
no hope: for how can a man hope for that which hee
feeleth?

4. They are also *such as God hath promised*. For the
ground of our hope is the promise of God, who is
truthfull and true: we may well wait for that which he
hath promised, whatsoeuer it be. In this respect this
true Hope is termed *the hope of the Gospell*: that is, an ¹ Col. 1. 23
hope which waiteth for those things which in the Go-
spell are promised. ² This was the ground of *Simeons*
hope. These promises are of all needfull things in this ¹ 2 Pet. 3. 16
world both spirituall and temporall, of assistance vn-
der all crosses, and of deliuerance from them, and at
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Ans. It is not properly attributed to Christ, but tropically, because hee is the author and finisher of our saluation. It is more proper to take it for the thing it self which Christ hath purchased, *eternall life*.

3 Though Christ bee heere meant by this word *Saluation*, yet cannot Christ with any fit congruity be comprised vnder this metaphor *helmet*: for if wee read the words plainly, *take the helmet of Christ*, what els can bee meant but the helmet which Christ vied, or which he giueth or prescribeth to vs, as *the armour of God*. Thus it wilbe the same thing which wee meane, namely hope: for as Christ is the author and finisher of our faith, so also of our hope.

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Hope is an expectation of such good things to come as God hath promised, and faith beleued. What hope is

1 In *expectation* especially consisteth the very nature of *hope* & if wee hope, &c. ^{wee waite.} *David* ioyn-^{g Rom. 8. 25} eth hoping and waiting together, as implying one and the same thing, ^{waiten} *waite vpon the Lord*, and hope in ^{h Psal. 37. 7} *him*.

2 *Good things* are the proper obiekt of *Hope*: heere-^{Spec non nisi bonarum rerum est, nec nisi futurarum.} in it differeth from *fear*: we *fear* things euill and hurt-^{Aug. Anabir.} full. I looked, that is, hoped for good (saith *Iob*) *The thing*, (namely) that euill thing which I feared is come vpon ^{cap 8 me? iob. 3. 25. 20, 26.)}

3 These good things are *to come*: nor past, nor present, which either are or haue been scene: ^{1 Rom. 8. 24} *hope which is scene is no hope*: for how can a man hope for that which hee seeth?

4. They are also *such as God hath promised*. For the ground of our hope is the promise of God, who is faithfull and true: we may well wait for that which he hath promised, whatsoeuer it be. In this respect this true Hope is termed ^{m Col. 1. 23} *the hope of the Gospell*: that is, an hope which waiteth for those things which in the Gospell are promised. ^{n Luk. 3. 16} This was the ground of *Simeons* hope. These promises are of all needfull things in this world both spirituall and temporall, of assistance vnder all crosses, and of deliuerance from them, and at length

length of eternall glory and happines in heaven, which (because it is furthest off, and includeth in it an accomplishment of all other promises) is the most proper object of Hope. In which respect the Scripture doth thus intitle it, * *hope of saluation, & hope of eternall life, & hope of glory, &c*

o 1 Th. 5. 8
p Tit. 3. 7
q Rom. 5. 2

5. The things we hope for, are also such as *faith beleueed*. For there is such a relation betwixt faith and hope, as is betwixt a mother and a daughter: faith is the mother that bringeth forth hope; and hope is a blessed daughter which nourisheth faith. * *Faith is the ground of things hoped for*. Till a thing be beleueed, a man will neuer hope for it: *By faith we wait*: that is, faith causeth vs to wait. Againe, except a man hope, and wait for that which he beleueeth, his faith will soone decay.

r Heb. 11. 1
f Gal. 5. 5

Two properties of Hope.

Thus in generall we see what *Hope* is. There are two especial properties which the Scripture doth oft annex to *Hope*,

1 Assurance.

2 Patience.

1 Assurance.

* Heb. 6. 11

* Rom. 5. 5

* Heb. 6. 19

For Assurance, expressly saith the Apostle, * *beue diligence to the full assurance of hope*. In regard of this property it is said, * *Hope maketh not ashamed*, that is, disappointeth not him that hopeth, of the thing which he waiteth for, so as hee need not be ashamed of his hope. Firly therefore is it termed * *an anchor of the soule both sure and stedfast*. According to the quality and quantity of faith, is the quality and quantity of hope. What a man beleueeth, that he hopeth for: as hee beleueeth, so hee hopeth for it: but true *faith* doth assuredly beleue the truth of Gods promises: therefore true *hope* doth certainly expect them: for there are the same props to vphold our hope, as are for our faith, to wit,

the

the goodnesse, power, truth, and other like attributes of God: hope ariseth not from mans promises, nor is nourished by mans merites.

Our aduersaries make vncertainty a property of Hope, and ground it vpon coniectures and probabilities: whereby they take away one maïne difference betwixt the hope of sound Christians, and carnall libertines: and cleane ouerthrow the nature of sauing hope: for kough, by reason of the flesh, the best may sometimes wauer in their hope, as well as in their faith: yet is not this wauering of the nature of hope, but the more hope increaseth, the more is doubting dispelled.

For patience,^b that also is expressly attributed to Hope: *If wee hope for that wee see not, we doe with patience wait for it.* How needfull it is that our hope be accompanied with patience, we shall see heereafter.

Hope agreeth with faith in many things: for example in these.

1 In the *author* and worker of them both, which is Gods holy Spirit, as *Faith is a fruit of the Spirit*, so *wee abound in Hope thorow the power of the holy Ghost.*

2 In the *common matter*, for both are sauing and sanctifying graces, as *wee are saved by faith*, so also by Hope: and as *by faith the heart is purified*, so *hee that hath hope purgeth himselfe.*

3 In the *Ground* of them, both of them are grounded on Gods promises as wee haue heard.

4 In the fore-named properties *assurance* and *duties*. The same Apostle that made mention of *assurance of hope*, mentioneth also *assurance of faith*, and as *hee that hopeth waiteth with patience*, so *he which belieueth*

Vncertainty
no property
of hope.

b 1 Thes. 1.3
Rom. 8.25

§ 3 Wherein
Hope and
faith agree.

c Gal. 5.22
d Rom. 15.13

e Eps. 2.8
f Rom 8.25
g Act. 15.9
h 1 Iob. 3.3

i Heb. 6.11
k 1 Cor. 10.12
l Rom. 8.25
m Isa. 28.16

leeueth maketh not haste.

5 In *continuance*, which is onely till they haue brought vs to the possession of the inheritance promised: In which respect *Loue* which continueth euen in Heauen is preferred both to *Faith* and *Hope*.

6 In many excellent effects: as are a cleare and quiet conscience: an vtter deniall of a mans selfe: a casting of himselfe wholly on Gods grace: a patient bearing of all crosses, perseuerance vnto the end, &c.

They differ in these things especially.

Wherein they differ.

n Heb. 11. 1

o Heb. 11. 3

p Job. 30. 29

1 In their *order*: Faith is first, for it bringeth forth hope: *a faith is the ground of things hoped for.*

2 In the kind of *Object*: *faith* is also of things *past*, and *present*: hope onely of things to come.

Object. Faith is also of things to come: for wee beleeue eternall life.

q *answ.*

Heb. 11. 1

Ans. Faith giueth *a* subsistence, and present being to such things as are to come, by it we beleeue those good things which are promised to bee ours, though the possession of them be to come.

r Job. 3. 33

3 In their *nature*: *faith* beleeueth the very truth of Gods promises, and *sealeth that God is true.* Hope waiteth till God manifest and accomplish his truth.

Thus wee see that *Hope* is a different and distinct grace from *faith*: yea so, as it may bee of vse when *faith* faileth: and it serueth to cherish and vphold *faith*: needfull it is therefore that vnto Faith it be added.

§ 4 How fitly Hope is resembled to an Helmet.

1 *q. 22. 2. 2. 2. 2.*

Fitly is *hope* resembled to an *Helmet*, which according to the notation of the *Greeke* word, couereth the head all ouer, so as vnder it may bee comprised the beuer, and whatsoeuer couereth the face. The vse of this *helmet* is to keepe and fence the head safe from a

rowe

rowes, darts, bullets, swords and other weapons, whereby it might otherwise bee sorely wounded, and the man bee killed downe right.

Hee that hath his head and face well and safely couered, wil be bold and couragious, without feare lifting vp his head and looking his enemy on the face, and to boldly goe on forward, not fearing arrowes, darts, or any such things that shalbe shot or throwen at him. Euen so hee whose soule is established with *hope*, waiting for saluation in the end, will with an holy resolution go on in his course to God, not fearing the manifold assaults of his spirituall enemies, being assured that they shall not pierce his soule, but that at length hee shall remaine a victor, when the Diuell and his instruments haue shot all their arrowes against him. Hope of saluation maketh a man rouse vp his soule and spirit in the midst of temptations: thus much the notation of that word, whereby the Apostle setteth forth the hope and earnest expectation of the creature, implieth. *Dauid* alludeth heereunto, saying, *unto thee, O Lord, lift I vp my soule:* and againe, *I will lift vp mine eyes to the mountain, from whence my helpe commeth.*

1 Cor. 13. 12
Rom. 8. 19
Vide Beza. An-
notat-
Psal. 121. 1.
121. 1

Out of all that hath beene said, may easily bee gathered what is the vse of hope, and how needfull and profitable a peece of armour it is.

The vse of it is to keepe vs from fainting, that wee bee not confounded thorow any assaults of our enemies: for *hope maketh not ashamed*, but maketh bold and confident: * *Dauid* implieth that hee had fainted, but for his hope, and thereupon exhorteth others to *hope in the Lord*. In this respect * the Apostle vseth another metaphor, & resembleth *hope to an anchor*. When

1 Rom. 5. 5
2 Psal. 27. 13,
14
Heb. 6. 19

*icut anchora
ballata de nani
non permittit
eam circūferri,
licet venti com-
moueat, sed
firmam facit,
sic et spes, Cris.
in Heb. hum. 11*

a Psal. 13. 4

*§ Hope ne-
cessary in 4
respects,
1 Time vncer-
taine*

*d Mar. 13. 33
Al. 1. 7*

e Mar. 13. 33

*f Luk. 12. 36,
¶*

g Gen. 12. 7

Mariners haue a good sound anchor fast tied to the ship with a strong Cable, and fast fixed on firme ground, they dare sleep quietly therein, though stormes & tempests arise: for the Anchor will keepe the shippe safe and sure, so as it cannot be carried away of windes, nor beaten against rockes, nor swallowed of gulfes. Thus doth Hope after an holy manner make vs secure, and that though afflictions and temptations like stormes bee raised against vs. *Though I should walke thorow the valley of the shadow of death I will feare no euill*, saith Dauid, whereby hee manifesteth his holy security, which also hee doth by many other like speeches in his Psalmes.

This being the vse of hope, it is very needefull, yea necessary, and that in fowre respects.

I In regard of the time which God hath set downe for the accomplishment of his promises, which time is oft both vnknown, and long dated, though the time be of God certainly determined; so as it cannot bee preuented, (*Ioh. 7. 30.*) nor shall bee ouerpasse (Hab. 2. 3.) yet it is not alwaies made knowne vnto vs. It is therefore needefull that wee waite for the time of the accomplishment of them. Such a collectiō doth Christ him selfe infer vpon such a ground: *Take heede, watch and pray: for ye know not when the time is.* And excellently doth hee exemplifie it by the parable of the seruants that waited while their Master returned from the wedding.

In wisdom also it pleaseth God many times to set a long date to the accomplishment of his promises. When *Abraham* came out of *Haran*, then God promised seede vnto him, and a blessing vpon his seede, yet

was ^h *Abraham* an hundred yeeres old before hee had ^h *a* ^{21.5} *childe of Sarah*, so there passed at least twenty five yeeres betwixt the making and performing of this promise, compare *Gen. 12. 4. & 21. 5.* yet ⁱ *about hope* ^{i Rom. 4. 18} *under hope* did hee waite for it. ^k *The promise which was* ^{k Luk. 2. 25,} made to *Simcon* was not accomplished till hee was an old man, ready to die, yet he continued to waite. There passed almost fowre thousand yeeres betwixt that time wherein the blessed seede of the woman was first promised, and ^l wherein hee was exhibited. There haue passed about five thousand yeeres since ^l the time that the glorious comming of Christ vnto iudgement was promised, and yet it is not accomplished, and God knoweth when it shall bee. The date of many promises are much longer then the Saints thought off: and they are kept longer in suspence then they looked for. In this respect there is great need of hope, yea of patiēt hope. Note ^m the answer giuen to the soules vnder the Altar, which was, *that they should rest till their fellow serants, and their bretheren that should be killed euen as they were, were fulfilled.* ^m

The office of hope is to make vs waite, and still to waite, and that with patience, though God tarry neuer so long. *Though he tarry, waite,* (*Hab. 2. 3.*) *Dauid* waited though his soule fainted. (*Psal. 119. 81.*)

2 In regard of those many troubles and perplexities which doe fall out betwixt the making and accomplishing of Gods promises: after that God had promised *Canaan* to *Israel*; *Israel* was in miserable bondage before he possessed *Canaan*: yea after God had sent *Moses* to tell them that the promised time of their deliuerance was come, they were more cruelly oppressed, before

ⁿ *Rom. 6. 10, 11*
Dei promissis
credere debe-
mus etiam si
malum tempo-
ra intersuat
Chrys. in Gen.
hom. 39
^a *Troubles*
many.

^o *Exod. 5. 7*

fore they could get out, and when they were got out, what and how many streights were they brought vnto at the red sea, and in the wildernesse before they entered into *Canaan*? euen such, and so many, as of all the men which came out of *Egypt*, onely two (which patiently waited to the end) entred into it. *David* was promised to haue the Kingdome of *Israel*: but how was he persecuted, and made to fly the Countrey before hee was crowned? how oft were the people of God made a prey to their enemies, and scorned among the nations before the promised *Messiah* was exhibited? what desolations hath the Church beene brought vnto (it hath been like the Moone in the deepest waine) and yet Christ not come?

Thus doth the Lord in wisdome dispose of his Church while it is heere warfaring on earth, as for many other iust and weighty reasons, so to try if wee can waite, patiently waite, and that vnder hope, though it bee aboue hope. In regard of these troubles therefore is hope very needefull; as the Apostle implieth, who earnestly exhorteth the *Hebrewes* euen in this respect to waite. It is the office of hope to make vs waite and abide till God remoue the crosse.

3 In regard of the scoffes and reproaches of the wicked: for if Gods promises bee not speedily accomplished, they are ready to vpbraide Gods children, and say, *Where are his promises?* If afflictions befall them, *Where is their God?* If afflictions bee greuous, *There is no helpe for him in God.* Is not then hope necessary to vphold vs against these? *David* heereby vpheld himselfe: for when the wicked said, *Where is their God*, he said to his Soule, *I waite on God.*

¹ Rom. 4.18
² Heb. 10.35
 ☉

3 Wicked
 scuffle

¹ 2 Pet. 3.4

² Psal 43.10
³ ☉ 3.2

¹ ☉ 4.11

It is the office of *Hope* to make vs Locke so much the more stedfastly vpon God, and the faster to cleave vnto him, by how much the more wicked men doe seeke to draw vs from the Lord.

4 In regard of our owne weakenesse, for wee are ⁴ Wee weak, very proane by nature to thinke that God forgetteth vs, and remembreth not his promises made to vs, if at least it bee a long time before hee accomplish them, or if hee bring vs to any straits, and seeme to hide his face from vs. *David* was herewith sorely tempted, it made him cry out, and say, ^a *How long wilt thou forget mee O Lord, for euer? How long wilt thou hide thy face from mee?* But what vpheld him? him selfe sheweth that it was his hope: For in the same Psalm hee saith, ^b *I trust in thy* ^b Psalm 13, 5 mercy.

It is the office of *Hope* in this respect, to make vs *hope above hope*, as ^c *Abraham*, and against sence, as ^c Rom. 4. 18 ^d Job. 13. 15] ^d Job.

Thus wee see that *hope* is so needefull, as there is no ^e 6. 1 How living in this world without it: heerein is the prouerbe hope is gone: verified, *If it were not for hope the heart would breake.*

Let vs therefore in the next place obserue how it may be 1 gotten, 2 preserued, 3 well vsed.

1 It is gotten by the same meanes that faith is: for it is the daughter of Faith. The meanes which beget faith, doe immediately thereupon beget hope.

2 It is preserued by two meanes especially. ^a How pre. ^d ^d serued
1. By a due consideration and full perswasion of Gods properties, which make vs patiently abide for the accomplishment of his promises. 2. By a faithfull remembrance of Gods former dealings.

Fourre especiall properties of God are for this purpose.

pose to bee observed. 1. His free grace. 2. His infinite power. 3. His infallible truth. 4. His vnsearchable wisdom.

For being in our hearts perswaded by faith, that the same grace which moued God to make any gracious promise, will further moue him to accomplish it, and that he is able to doe it, and so faithfull that not a word which hee hath said shall fall to the ground: yea, and that hee is most wise in appointing the fittest times and seasons for all things, so as may most make to his owne glory, and his childrens good, wee are thus brought to waite, and to continue waiting on God (without prescribing any time to him) till hee hath actually performed what he faithfullly promised.

Experience
vpholdeth
hope.
c Rom. 5. 4

f P(al). 22. 4
o 34. 6
o 143. 5
s Iam 5. 11

Gods former dealings both with others, and also with our selues being faithfullly remembred, work such an *experience* as cannot but bring forth *hope*: For this experience doth euidently demonstrate what God is willing and able to doe. *¶* Heereby was *Dauids* hope much cherished and strengthened. *¶* This meanes doth Saint *James* vse to strengthen the hope of Christian Iewes, bringing to their memories Gods dealing with *Iob*.

h Rom. 15. 4

For this end, wee must acquaint our selues with the hystories of former times, especially such as are recorded in the holy Scriptures: For *whatsoeuer things are written afore time* (namely in those Scriptures) *are written for our learning, that we throughe patience and comfort of the Scriptures might haue hope.* It is also good to bee acquainted with other ecclesiasticall hystories: but especially to obserue Gods dealings in our owne times.

The

The ¹ experience which most of all bringeth forth ⁱ *1. Cor. 13. 4* hope is that which wee haue of Gods dealing with our selues, whereof wee haue two notable examples, one of *Iacob. (Gen. 32. 10.)* The other of *Dauid, (1. Sam. 17. 37.)*

For this end we are well to obserue and remember al those gracious fauours which God from time to time vouchsafeth to vs, and not carelesly let them slippe at the time present, nor negligently forget them in the time past. The Israelites in the wildernesse failed in both these: *they understood not Gods wonders*, while God was doing them, neither afterwards did they remember the multitude of Gods mercies. This was the cause that they could not waite till the time appointed for their entring into *Canaan* was come: but fainted, and fell in the wildernesse.

Psalm. 106. 7

To these may bee added as a further meanes to vphold and cherish hope, a serious and frequent meditation of the end of our hope, namely that rich and glorious inheritance which Christ hath purchased for his Saints, & God hath promised vnto them. Much might bee said to amplifie this point, but I will referre it to the private meditation of the Reader: and let it the rather bee meditated of, because wee see the hopes of worldly men to bee sustained with matters which are no way comparable heereunto. Obserue what their hope is in earthly things which are very vncertaine: *The husbandman waiteth for the fruite of the earth, and hath long patience for it, vntill he receiue the former and the latter raine.* As the husband-man so the Souldier, the Marriner, the Merchant, who not? their hopes make them venter much, and send themselves forth to great dangers, and yet

Of meditation
of the end of
hope
*Si vult sustinere
laborem atten-
de mercedem.
Aug. in Psalm.
36.*

1. Sam. 5. 7

yet oft they faile of their hopes. Shall Christians of all others cast away their hope, the end whereof is more excellent then all things in sea and land, which also they are sure to receive, if they faint not.

^a Heb. 10. 35

^a *Cast not away your confidence, which hath great recompence of reward.*

³ How hope is well vied.

³ The vse of hope may fitly bee set forth by that other metaphor whereunto *hope* is resembled, namely an *Anchor*. (Heb 6. 19)

¹ Cast the anchor of hope on a sure ground

¹ It must bee cast vpon a *sure ground*. If an anchor bee cast into a bottomlesse sea, where is no ground, or on quick sands, which are no sure ground, it is of no vse, the shippe may bee tossed vp and downe, and suffer wrack for all that. The onely sure ground of hope is Gods promise reuealed in his word. That this is a most firme ground cannot bee doubted of, vnlesse the goodnesse, power and faithfulnessse of God bee called into questiō. For as God himself is, so is his word, faithfull and true, sure and certaine: nothing more firme and stable: ^a *Till Heauen and earth perish one iot or tittle of Gods word shall not scape, till all things be fulfilled.* ^b *Dauid* cast the anchor of his hope on this ground. Wee are therefore to acquaint our selues with Gods manifold promises,

^a Mat. 5. 18

^b Psal. 119. 19

^a Fast fixe it on that grōnd

² It must be *fast fixed* on that sure ground. If an anchor onely lie vpon the ground, & be not fixed on it, as good be without ground.

^c Rom. 4. 13,

^c

Then is hope fast fixed on Gods promise, when his promise is stedfastly beleueed: Faith maketh a way and entrance for hope. ^c *Abraham* first beleueed Gods promise, and then waited for it.

First therefore labour for true and sound faith in Gods

Gods promises; then will thy hope bee sure and steadfast.

3 It must oft bee setled and fixed anew. An Anchor if it loose and slacken after it hath once been fastened, a storme may carry the shippe away: where then is the benefit of the former fastening? our hope in regard of our owne weakenesse, and the violence of Satans manifold stormes, is much subiect to loosening, to wauering. It must therefore oft be renewed. ^{d Isa 40. 31} *They that waite on the Lord shall renew their strength.* These words may bee taken both as a promise of God, shewing what hee will doe, & as a duty on our part, shewing what wee ought to doe.

For this end againe and againe meditate on those promises which wee haue once knowne and beleueed, and oft cal to minde Gods former benefits and performance of his promises: (these were *Dauids* vsuall practises) for these being meanes to raise vp hope in vs at first, the recalling of them to our mindes must needs bee meanes to renew our hope.

In the last place Satan hath many waies to spoile vs of this peece of armour also, and that either by labouring to keepe it from vs, that wee neuer haue it, or to wrest it from vs after wee haue it. ^{57 Satans wyles,}

Because there is a mutuall relation betwixt faith and hope, so as without faith there can be no hope, he bends what forces hee can against faith to keepe vs from it, or depriue vs of it. To auoide this, the former treatise of faith is to be obserued.

His Suggestions more proper against this grace, are such as these.

Suggest. 1 There needeth no such a doe to finde out

a sure ground, if thou hope well, it is well enough. Thus he preuaileth with the greater sort of our people, especially with the more ignorant and ruder sort, who doe not only in their hearts conceiue, but with their tongues also are ready to vtter such conceits as these, *I hope well, yea I hope to be saued as well as the best.* Here is their anchor cast out. But aske them, what is the ground of their hope, all their answer they can giue is, *they hope well.* Many that know not the fundamentall points of Christian Religion, nor the first grounds of saluation, (being much worse then the * Hebrews, of whom the Apostle complaineth that they had *need bee taught which are the first principles of the Oracles of God*) will yet say, *I hope well.*

c Heb. 5. 12

Ans. To auoid this, all ignorant persons, though they be growne in yecres, must be willing to be instructed & euen catechised. *Theophilus* a Nobleman was so * instructed. Ministers must vse to catechise and teach fundamentall grounds. Ignorance of people is a shame and dishonour to the Gospel; it maketh them a prey to Satan, and^f bringeth them to the very pit and gulfe of destruction.

* *apostolus.*
Luk. 1. 4

f *Of 4. 1*
2 *Thef. 1. 8*

Sug. 2. The best grounds of hope are 1. a mans own merits. 2. the meritorious works of others, euen their works of supererrogation: 3. a mans own honest dealing and good meaning: 4. a mans prosperous estate. Thus hee deceiueth men with false grounds. In the first of these hee preuaileth with the prouder sort of Papists, who trust to their owne merits. In the second, with the more leely and foolish sort, who trust to the merits of others: in the third, with many among vs counted ciuill, honest men, men of their words, iust
in

in their dealings, &c. but saour of little piety to Godwards: as also in many of the poorer sort, who thinke and say, *they doe no man any wrong*. In the fourth, with sottish worldlings: who make earth their heauen.

Ans. All these are like quicke sands, which bring more danger then safety to a ship.

For the first, see the answer to the first suggestion against righteousness, pag. 150.

For the second, see the 3. vse of the 2. Doctrine, on verse 10. pag. 12.

For the third remember

1 That all the honest dealing in the world, without faith is nothing acceptable to God (*Heb. 11. 6.*)

2 That good meanings and intentions may stand with most abominable impieties and iniquities. For prooffe whereof read *Ioh. 16. 2.* and *Act. 26. 9.*

3 That it more becometh fooles then wise men to build all their hopes vpon coniectures.

For the fourth, outward prosperity, wealth, health, honour, credit, saour of friends, &c. are but ^{c Mat. 5. 45} common gifts which God indifferently bestoweth on all sorts of people: they oft proue the Diuels baits to allure men vnto him, and his hookes to hold them fast, and drowne them in perdition.

3. *Suggest.* Still trust to Gods mercy, and hope therein, and in confidence thereof take libertie to thy selfe to doe what seemeth good in thine owne eyes. Thus hee maketh carnall Gospellers, libertines, hypocrites, and the like (^{d Iude v. 4} *who turne the grace of God into wantonnesse*) to let their anchor of hope lie loose vpon the sure ground of Gods mercy.

Ans. When Gods mercy is wilfully and wittingly

ly abused, his iustice is prouoked to take vengeance:
 e Th. 2. 11, 12 Gods grace giueth liberty to no sin, * *the grace of God which bringeth saluation vnto all men, teacheth vs to denie vngodlines and worldly lusts, and to liue soberly, righteously, godly, &c.* This is the end of grace, and this also wilbe the power and efficacie thereof in all to whom it belongeth: for they who pertake of the merite of Christs sacrifice to haue their sins pardoned, pertake also of the efficacy thereof, to haue the power of sinne subdued.

Now Satan
 seeketh to de-
 prine vs of
 the vſe of hope
 If thus the Diuell cannot keepe vs from attaining true hope, then will hee labour to quaile our hope, and so spoyle vs of it, and that by these and such like meanes.

1 By making vs too carelesse, and too secure, wherein hee somewhat preuailed with *Lot, David, Peter,* and such other.

For auoiding this, wee must duely consider our own weakenes, and the many fierce temptations whereunto we are subiect, and thereby bee stirred vp to watch and pray, as ^e Christ vpon this ground exhorteth his disciples.
 f Mat. 26. 41

2 By mouing vs to despaire, by reason of our vnworthinesse: and heere hee will obiekt what wee are by nature, what by the multitude and grievousnesse of our actuall transgressions, and in these respects how vnworthy of the saluation which wee wait for.

For auoiding this, wee must remoue our eyes from of our selues, and cast them vpon the free grace, and rich mercy of God, and vpon the all-sufficient merit of Christ, & remember that the saluation which God hath promised, hee will giue for his owne Names sake.

3 By calling into question the truth of Gods promises

mises, especially when hee seemeth long to delay the accomplishment of them, or when troubles arise.

For auoiding this, we must bee perswaded, that God is wisest, and best knoweth the fittest times and meanes for accomplishing his promises.

*Ephes. 6. 17. And the sword of the Spirit,
which is the Word of God.*



He sixth and last peece of armour is not onely defensiuē as all the former, but offensiuē also, like a sword.^a Note this copulatiue particle **AND**, and the sword, that is, take the sword also as well as other peeces of armour:

Whence obserue that

*It is not enough to keepe off our enemies assaults from an-
oying vs, but our care and indeauour must be to driue them
away, and destroy them. ^b Resist the Diuell (saith the A-
postle) and hee shall flie. Resist is a word not only of de-
fence, but also of offence. This phrase, he shall flie, shew-
eth that our indeauour must be to driue him away, and
put him to flight. It implieth both a promise and a
duety. To this purpose tend those phrases in scripture
of ^c killing our members on earth, ^d mortifying the
members of the body, ^e crucifying the flesh and the world
destroying the body of sinne, ^f beating down the body,
and keeping it in subiection. Wee haue a notable exam-
ple hereof in our Head and Generall Christ, ⁱ who put*

Dott.

^g 1 Drive a-
way thy spiri-
tuall enemies
blam. 4. 7

^h Chap. 1. 1.

ⁱ Col. 3. 5

^j 1 Thim. 4. 8

^k Rom. 8. 13

^l Gal. 5. 24

^m 1 Rom. 8. 6

ⁿ 1 Cor. 9. 27

^o Mat. 23. 30

2 Cor. 9, 27
1 Gal 6, 14

the Diuell to flight : likewise in one of his captaines Saint *Paul*, ^k who brought his body into subiection, and ^l to whom the world was crucified.

Reason.

If wee stand onely vpon defence, wee embolden and hearten our enemies so as they will neuer leaue assailing vs, till they haue preuailed against vs, except they be destroyed, as *Saul* neuer left persecuting *Dauid* till he himselfe was destroyed.

Vse 1.
Magistrates
must cut off
the enemies
of the Church

Heere is a good direction for Magistrates that haue a charge ouer people committed vnto them, that they content not themselues with defending such as are vnder their gouernment from idolaters, heretiques, atheists, worldlings, and the like enemies, but that they cut off and destroy those dangerous and mischieuous enemies. For this purpose the sword of God is committed into their hands : and ^k they are the Ministers of God to take vengeance on such as doe euill. ^l Thus did that good King *Ioshah*, and other good Kings.

k Rom. 13, 4
12, Kis. 23, 10

Obiect. This is done by the temporall sword, but what is that to the sword of the Spirit heere meant?

Answer. 1 It may fitly bee applied by way of allusion.

2 It followeth by iust and necessary consequence: for euery one must doe his best to profligate spirituall enemies : and seeing God hath afforded to magistrates not onely the spirituall sword which is common to all Christians, but also a temporall sword which is proper to them, they must vse both.

the vse of the
temporall
sword an help
to the spiritu-
all.

3 The vse of the temporall sword is a great helpe to the spirituall, and much good may bee done thereby: for howsoeuer Satan him selfe, being a Spirit, is no whit danted with the temporall sword : yet idolaters, heretiques

tiques, profane men, and other like instruments of the Diuell, in, and by whom the Diuell much annoyeth the Church of God, are danted, and may bee destroyed thereby, and so Satan put to flight. It is the ouerthrow and ruine of many Churches, that the ciuill gouernors suffer the enemies thereof to get head, and assault the Church and people of God.

Heere is a direction also for ministers. they must not onely teach the truth, instruct in good manners, incourage the vpriight, but also refuse errors, cut downe sin, & indeauour to destroy whatsoeuer maketh against the glorious Gospel of Christ. Note what the Apostle saith in this case, *the weapons of our warfare are mighty to throw downe bulwarks, casting downe the imagination, and euery high thing that is exalted against the knowledge of God, &c. and hauing ready the vengeance against all disobedience* That wee may not thinke that this was proper to his Apostolicall function, ^{he} saith in generall of a Bishop, that as hee must be able to exhort with wholesome doctrine, so to *improue them that say against it*. There is a two edged sword put into the mouths of ministers, they must accordingly vse it, to defend by teaching sound doctrine, and instructing in good manners: to offend by confuting errors, and reprobuing sins. Many errors in iudgement, and much corruption in life creepeth into the Church for want hereof.

As for priuate persons euery one hath a charge ouer his owne soule, for their owne soules safety they must resist Satan, oppose against the world, subdue their flesh, strike and fight: it is a foolish pitty to spare the enemy, and destroy a mans selfe. If Satan tempt with an holy indignation, bid him auoid: if the world allure, de-

Use 2.

Ministers must refuse errors, & reproboue vice.

2 Cor. 10, 4, 5, 6

2 Tim. 3, 9

Use 3

Private Christians must subdue their enemies

ſie it: if the fleſh luſt, ſubdue it,

Thus much for the connexiou of this weapon with the former peeces of armour. I will now diſtinctly handle it, and ſhew

1 What this weapon is.

2 How fitly reſembled to a ſword, and why called the Sword of the Spirit.

3 How it may bee taken and uſed.

4 What is the benefit of well uſing it.

5 What are the ſleights of Satan to deprive vs of it.

§ 1. What is
the word of
God.

2 *1^o Jan*

The weapon heere preſcribed is expreſſely termed *the Word of God*, which is that part of Gods will which in the holy Scripture hee cauſed to bee recorded. It is called *a Word*, becauſe by it Gods will is maniſeſted and made knowne, euen as a man maketh known his minde and will by his words.

It is alſo ſaid to bee the Word of God in regard

b 1. Tim. 3. 16

c Eph. 1. 9

d 2. 3. 10

e Rom. 1. 16

1 Of the author which is *b* God himſelfe.

2 Of the matter, which is *a* Gods will.

3 Of the end, which is Gods *d* glory.

4 Of the efficacie, which is Gods *e* power.

f Mar. 13. 32

g Job. 14. 28

h Phil. 2. 6

This word is properly and truly the right ſence and meaning of the Scripture: for except that bee found out, in many words there may ſeeme to bee matter of *faſe-hood*, (as that *f* the Sonne knoweth not the day of iudgement) of *heretie* (as that *the Father is greater then the Sonne*) and contradiction, as betwixt that which Chriſt ſaid (*my Father is greater then I*) and that which the Apoſtle ſaid, (that *h* Chriſt Ieſus *thought it no robbery to bee equall with God*).

The letter of ſcripture may bee alleadged, and yet the

the word of God misse, as by all heretiques. And a mā may swiuarue from the letter, and yet alleadge the true word of God, as the Euangelists and Apostles did many times, compare $\{Mic. 5.2.\}$ with $\{Mat. 2.6.\}$
 $\{Psa. 40.6.\}$ with $\{Heb. 10.5.\}$

So may diuerse translators differ in some words and phrases: and preachers in alleadging testimonies of the scripture may misse of the iust letters, and yet al retaine the true word of God, which is the true sence rightly conceiued, and rightly applied.

This therefore is it which we must labour after, and that with care and diligence, as Christ implieth, where hee commandeth to *search the Scriptures*. The word which hee vseth is metaphoricall, taken from such as vse to search in mines for siluer and gold: they will dig deep, they will breake the seuerall clots of earth all to peeces, to finde out the golden oare. Thus must wee deale with the scripture as wee are exhorted by Christ, (*Ioh. 5.39.*) and by *Salomon* (*Pro. 2.4.*) and so much the rather because euery sentence, syllable, letter and tittle in holy scripture is of moment. Otherwise if we do not thus search the scriptures, instead of Gods word wee may alleadge our owne conceits.

For our helpe in finding out the true sence of scripture, there are diuers profitable meanes, as

1 *Vnderstanding of the originall tongues*: diuerse errors and heresies haue beene drawen from translations. It is likely that the first thing that moued Papists to make mariage a Sacrament was the word *Sacramentum* in which the vulgar translation vseth *Eph. 5.3.* and which the R hemists translate a Sacrament. But the originall signifieth a mysterie, or secret.

2^d
 Search out the sence of scripture.

3^d
Ioh. 5.39

*Singuli sermones, sicut alie, ap-
 plicati, puncta in
 diuina scriptu-
 ra plena sunt
 sensibus. Hic
 in Eph. 3.*

Meane to
 finde out the
 true sence of
 Scripture.

*Vide Aug. de
 doctr. Chr. l. 3. c.
 24. 16. 17.*

4^d
purposus.

Besides euery language hath proper kinds of speeches which beeing translated word for word in other languages would seeme absurd, so that for the true vnderstanding of the proprietie of many Scripture phrases, knowledge of the originall tongues is needfull.

2 *Skill in the arts*, whereby proper and figurative phrases may be discerned and distinguished, and whereby the true construction of words, & iust consequence of arguments may be obserued. These especially are for the learned, wherein the vnlearned must seeke the helpe of the learned.

3 *Knowledge of the analogie of faith*, that is, of the fundamental points of our christian religion, that no sence be made contrary to any of the. The literall acceptation of these words, ¹ *this is my body*, and the heresie of *transubstantiation* grounded thereon, is contrary to the sixth article of our Creed, *he ascended into heauen, and sitteth at the right hand of God, &c.*

4 *Observation of the scope* of that place which is interpreted, and of the circumstances going before, and following after. Thus may the true meaning of that parable touching the Samaritan, which shewed mercie to the man wounded and halfe dead, bee easily found out.

5 *Comparing one place with another*. Thus the meaning of many types and prophecies in the old Testament may bee vnderstood by the application of them in the new. By comparing obscure places with perspicuous places, the obscure will be made perspicuous.

6 *Prayer*. For thereby the Spirit of reuelation, whereof the Apostle speaketh (*Eph. 1.17.*) is obtained. therefore *Dauid* prayeth vnto God to open his eyes

*Aggus orando
& querendo
& bene viuendo
de v. in ed.
gant. Aug. de
Tria. l. 13. c. 17*

that hee may see the wonders of Gods Law , (*Psal.* 119. 18.)

7 *Faith and obedience* to Gods word so farre as it is made known : God giueth ouer such to beleue lies, who receiue not, or loue not the truth, (*2. Theff.* 2. 10, 11.)

A *sword* whereunto the word is compared , hath a double vse: one to defend a man from the assaults of his enemies : they who can well vse a sword, finde a great vse heereof, even in this respect. The other is to annoy, drive backe, and destroy a mans enemy. ¶ This double vse did *Elezar* one of *Dauids* worthies make of his sword (which hee vsed so long , that it *claued to his hand againe*) he defended himselfe and the Israelites, and destroyed the Philistims therewith.

§3 How fitly Gods word is compared to a sword.

q. 1 Sam. 13. 10

Thus the word of God is of great vse , both to defend vs from all the assaults of all our spirituall enemies, and also to drive away, confound , and destroy them. ¶ *It is profitable for doctrine and reproofe , for instruction and correction* (*2 Tim.* 3. 16.)

This is euident by Christs manner of vsing the word in his conflict with Satan : by it hee did defend himselfe against the ¹ first, and ² second assault, and ³ by it in the third hee droue the Diuell away. Thus hee vsed it afterwards in his conflicts with Scribes , Pharisees, Sadducees, &c. when any thing was objected against Christ, vsually hee ^a defended himselfe with the Scriptures, and with the Scriptures hee ^b confounded them : so did ^c Stephen, ^d Apollos, and all the Apostles.

a Mat. 12. 3, 5

b 12. 32, 44

c Act. 7. 1. & 6

d 13. 28

By the word also may all carnall lusts be cut downe and subdued.

*Gladus dicitur
sermo diuino
quia sicut gla-
dius carnes pre-
cedit sic et ser-
mo diuinus con-
cupiscentias
carnales. C. 1. 1.
in Mat. 23. 34.*

Why the
Word is ter-
med a sword
of the spirit
a. 1. Pet. 1. 11

b. 2. Cor. 10. 4

c. H. 4. 12

Wherefore as Gentlemen, souldiers, and traouellers alwaies haue their swords by their sides, or in their hands ready to defend themselves, and to spoile their enemies, so ought wee alwaies to haue this sword in readinesse. Let vs shew our selues as wise and carefull for the safety of our soules, as naturall men for their bodies.

This word of God is called *the sword of the spirit*, as in regard of the author of it, so also of the nature and kinde of it: for it is *spirituall*: and so opposed to a materiall sword made of mettall, which may be called the *sword of flesh*. To this purpose the Apostle saith, *The weapons of our warfare are not carnall*: (not carnall, is in effect as much as *Spirituall*.) Hence is it that it is *so finely and powerful, sharper then any two edged sword, piercing euery to the deuiding asunder of soule and spirit, and of the ioynts and marrow. & is a discerner of the thoughts, & intents of the heart*. Were it not spirituall, it could not possibly pierce so deepe, it could not discerne the thoughts of the heart: neither could it any way annoy the Deuill who is not flesh and blood, (as wee haue heard) but a spirit.

Vse.

Behold Gods goodnesse and wisdom in furnishing vs with such a weapon as our greatest enemies, even they who are *not flesh and blood*, doe dread: and that not without cause, because it is of power to confound them. So as if we bee wise, skilfull and carefull in vsing it, we *neede not feare their feare, nor be troubled*: but we shall rather strike dread and terror into them.

* 1. Pet. 2. 14

Phil. 1. 28

§ 4 Four graces needefull to vse the Word aright

For the well vsing of this spirituall sword, foure especiall graces are needefull, 1. Knowledge. 2. Wisdom. 3. Faith. 4. Obedience.

1 For

1 For *Knowledge*, In all things that we do we must by the word vnderstand & know what God saith, what is his good will, pleasing and acceptable to him. For by the holy scriptures onely and alone wee may attaine to the knowledge of the whole will of God. Without knowledge of Gods truth wee shall bee alwaies waue-
 ring and neuer established in any truth, whether it concerne iudgement or practise, nor yet with courage resist any contrary corruption.

Knowledge
e Psal. 81.8
f Rom. 12.2
Eph. 5.17
Per scripturas
solas voces ple-
nam dei intel-
ligere volunta-
tem. Hier ad
Demet.

For this obserue these directions.

1 Reade the Word diligently & frequently: *higine* *uise*
attendant thereunto: & that not only with others but also alone with thy selfe, that thou maist better obserue it. Haue set times for this end, and bee constant in obseruing them: if by any vrgent occasions thy taske bee omitted at one time, double it an other time.

uise
uise
1 Tim. 4.13

2 Meditate of that which thou hast read. Meditation is an especiall meanes to helpe both vnderstanding and memory: A thing at first reading is not so well conceived as when it is seriously pondered: this serious pondering maketh a deepe impression of it in our memories.

1 Io. 1.9
Psal 119.97

3 Attend to the preaching of Gods word: and bring thereunto a minde willing to learne. This is Gods ordinance, in the vse whereof we may well waite and depend vpon God for his blessing, and that,

1 To inlighten our vnderstanding.

2 To worke vpon our affections.

3 To teach vs how to apply it.

2 For *Wisdom*, It teacheth vs rightly to apply the Word, and that both in the true sence and meaning of that particular place which wee alleadge, and also according

Wisdom

according to the present matter for which it is alleadged

If wee misse of the meaning of the place, it is no word of God, but a conceit of our owne braine: *¶ We pervert the Scripture to our own destruction.* If it be not pertinent to the matter, it is as a plaister or a medicine wrongly applied, which healeth when it should draw, and so causeth inward festering: or draweth when it should heale, and so maketh the soare or wound much worse. A potion mistaken oft killeth the patient. Euen so, if the terrors of the Lawe bee vrged to a wounded conscience they may driue a man into vtter dispaire: or if the sweete promises of the Gospell bee applied to profane Libertines, & carnall Gospellers they may make them highly, and intolerably presume. Nothing can bee more pernicious then the Word wrongly applied. It is like *Sauls sword*, which *never returned empty from the blood of the slaine*: when it was held out against the enemies, it destroyed them; when *Saul* himselfe fell vpon it, it run into his owne bowels, it killed him. So the Word well vsed against our spirituall enemies, destroyeth them: if wee fall on it our selues, it may bee the death of our soules: for it is *either the sanour of death, or the sanour of life.* Needful it is then that vnto knowledge wisdome be added, that we may rightly apply it.

For this end wee must obserue, as the true meaning of the place it selfe, so the occasion, matter, and end why it is alleadged, that so fit and pertinent places may bee alleadged. Thus did Christ vse the Word: he alleadged *a most fit text against distrust, so also against presumption, and against idolatry.*

For faith, the power of Gods word is restrained thereunto: for *it is the power of God to euery one that beleaueth*

1st Pet. 3. 16

1st Sam. 3. 13

2nd Cor. 2. 16

Mat. 4. 4, 7.
P 10.

3 Faith
1 Rom. 1. 16

beleueeth. All knowledge and wisdom without it is in vaine. ^a *The word which the Iews heard profited them not, because it was not mixed with faith in them that heard it.* ^{1 Heb 4 2} *Enab* vnderstood Gods word wel enough, and wisdom shee had enough well to apply it; but because shee did not stedfastly beleue in it, but was brought to doubt of it, shee lost the vse of this sword; her enemy came in vpon her, and killed her.

For this end the authority of the Scriptures is well to be noted: they are of diuine authority (² *Tim.* 3. 16.) Gods oracles are recorded in them: not one iot or title of them shall scape till all be fulfilled (*Mat.* 5. 18.) This knowne and beleueed, will bring vs to giue full assent to the truth of them.

*Quod diuina-
rum scriptura-
rum peripicua
firmatur au-
thoritate sine
ulla dubitatio-
ne credendum
est.* Aug. ep. 113

For *Obedience*, In religion a man knoweth no more then he practiseth. In this respect is that true, ^a *If a man thinke hee knoweth any thing, he knoweth nothing yet as hee ought to know:* so as without obedience all knowledge is nothing, ^b as *S^t. Iames* declareth by a fit comparison taken from one that beholdeth his face in a glasse, and forgetteth what manner of one hee was. This therefore must bee added to all the rest; and heerein we must bee carefull that ^c wee turne neither to the right hand, nor to the left: neither carelessly neglect that which is commended, nor preposterously doe that which is forbidden. Thus ^d *blest* are they which know, if they doe the things which they know. In this experimentall knowledge consisteth the very power of this spirituall sword: by it is lust subdued, the world crucified vnto vs, and the Deuill driven away.

⁴ Obedience,
^a *1 Cor.* 8. 2

^b *Jam.* 1. 23,
¹⁴

^c *Deut.* 5. 32

^d *Ioh.* 13. 17

The benefit of well vsing this sword is admirable: ^e *for there is no error in iudgement but may bee refused,* ^f *The benefit of well vsing the Word*

no

Non nominus
 alios libros ita
 deserventes in-
 perbiat, ita de-
 serventes ini-
 micum &c.
 Aug. Confes.
 lib. 13
 e 1 Tim. 3. 16
 1 Psa. 119. 98,
 99, 100

1 Job. 12. 12

2 Mal. 2. 7

no corruption in life but may bee redressed heereby: Neither is there any true sound doctrine but may bee proued and maintained against all gaine-sayers, or any vertue and dutie but may bee warranted by it, and wee thereby directed also in the performance thereof. The Apostle expressly saith of the Word, that it is profitable to all these: *David* vpon his owne experience affirmeth that by Gods word hee was made wiser then the *Antient*, then his *Teachers*, then his *Enemies*. Ancient men who haue much experience of many times, and of many things done in those times, commonly get much wisdom by their long experience, so as *among the antient is wisdom, and in the length of daies is understanding*. Yet Gods word taught *David* to vnderstand more then experience could teach the ancient. Yea, though Teachers commonly know more then scholars, or learners, (*as their lips should preserve knowledge*.) yet *David* by Gods word exceeded all his teachers in knowledge. And though enemies thorow their continuall searching after sundry points of pollicie, and inuenting many stratagems and cunning wyles, as also by prying into the attempts of the aduers parties, grow very subtile and crafty, yet by this word of God did *David* learne more wisdom then all they. For Gods word is of a far larger extent then mans wit, wisdom, learning and experience can attaine vnto. Though the book wherein Gods word is contained be not comparable in multitude of letters, syllables, and words to the masse volumnes of many mens workes, yet for substance of sound matter, and variety of seuerall and sundry directions, all the books in the world are not comparable to it. Euery good thing whatsoever may be

bee iustified thereby: euery euill thing whatsoeuer may bee disproued thereby: so as by this sword euery thing which is opposed against may bee maintained, and euery euill thing whereunto wee are tempted, bee repelled. There is no crosse vnder which any man lieth, no distresse whereunto any is brought, but may be eased, and helped by Gods word: from it may sound comfort bee fetched, by it may a man bee supported.

¹ This was *Dauids comfort in his trouble*. Art thou afflicted in body, or troubled in conscience? are thy children kinsfolke, or any other which thou accountest neere & deare vnto thee a vexation vnto thee? is thy estate decayed? art thou troubled with euill men, or any other way distressed? search the scriptures: therein shalt thou finde comfort inough if rightly thou canst apply them. ¹ *Psal. 119. 105,*

In a word, this word of God is to the blinde ¹ *a light*: to them that wander, ¹ *a guide*: to them that are in distresse, ¹ *a comfort*: to them that doubt, ¹ *a counsellor*: to the vnlearned ¹ *a teacher*: and what is it not? it is all things to all men. ¹ *Pro. 1. 4*

O excellent instrument! how much bound vnto God are wee for it? what account ought wee to make of it? how expert ought wee to bee in it? Whosoever carelessly neglecteth it, or lightly esteemeth it, is most vngratefull to God, who in wisdom and goodnesse hath prouided it for him; and most iniurious to himselfe in loosing the vse and benefit of such a weapon. ¹ *Vse 1.*

The Word an
excellent
weapon

What enemies to the safety and saluation of people, are Papist, who (like the Philistims, *1 Sam. 13. 19, 22.*) deprive them of this weapon? heerein they plainly declare themselves to bee seruants of Antichrist, and enemies of the Word. ¹ *Vse 2.*

They are enemies of Gods people who deprive them of the vse of the Word

Imies of Christ. They doe euen conspire with satan himselfe: and so also doe all they which openly or couertly speake against priuate reading, and publicke preaching of the word, who scoffe at that knowledge which lay men and woemen haue in Gods word.

As for those who themselues neglect, or reiect, or abuse Gods word, what enemies are they to their owne soules, making way to their owne destruction? too many so doe, as

Vse. 3
Who neglect
the Word are
enemies to
their owne
soule.

1 Who reade
it not, or heare
it not at all

1 They who care not to reade it, or heare it at all: of all bookes they least respect the *Bible*. Many will haue statute bookes, cronicles, yea play-bookes, and such like toyish pamphlets, but not a Bible in their house or hands: yea (which is very lamentable) some schollers which intend to bee Diuines, haue and reade store of postils, legends, and such like trash, and yet strangers to the holy scriptures. Some vse to carry other bookes with them to Church, euen then to draw away their mindes from hearing Gods word when it is read and preached by others. Some goe yet further, and will not suffer their wiues, children, or other of their household to reade the Word. And some scoffe at such as carry the scriptures with them to Church, terming rhem in reproach, *Bible-carriers*. All these, and all other like these haue no sword at all.

2 Who sell
it

2 They who haue bibles, and it may bee fairely bound vp: but why? onely to lie in their house: or to carrie with them to Church, they reade it (if at all) as seldome as may be: their worldly affaires will afford them no time to reade the Scripture. How many bee there, that neuer in their liues read thorow all the Scriptures, if euer they reade thorow any one booke? These haue

haue a sword but to hang by the wals.

3 They who reade much, but onely reade, neuer <sup>3 Who search
it not.</sup> search the Scriptures, to finde out the true sence and meaning of it: much like vnto superstitious Papists, who content themselues with mumbling ouer at set times a certaine number of praiers stinted by their bed, not regarding what they pray. These haue their sword alwaies in the scabbard.

4 They who as they reade, so seeke for the true <sup>4 Who seeke
not to be edi-
fied by it.</sup> sence, but to what end? onely to vnderstand the truth of the history, to reconcile seeming differences, to maintaine discourse, or it may bee also to iustifie the truth of doctrine against gainsayers: but not to bee edified in faith, and to haue sinne mortified thereby. These draw forth this sword onely to flourish with it.

5 They who in searching out the sence of Scripture trust to their owne skill, wit and vnderstanding, and neglect the ministry of the word whereby this sword is (as it were) whetted, made cleane and sharpe, and they taught well to vse it. These foolish, and ouerbould souldiers care not how vnskilful themselues be, or how blunt their weapon be.

6 They who doe all they can to be expert in Gods word, but with a traiterous minde to fight against the truth contained therein (as heretiques) yea and it may bee to ouerthrow the authoritie of the word it selfe (as many Atheists.) These fight with Christs weapon vnder Satans colours against Christ himselfe.

The chiefest straights which Satan hath to deprive vs of this weapon are these.

Suggest. 1. There is no such word of God at all: that
Scrip-
<sup>5 6. Satans
wiles to de-
prive vs of the
word.</sup>

Scripture which is called Gods word, was not inspired of God, but so said to bee, onely to make men to giue greater credence thereto.

Thus before Gods word was written Satan brought men to doubt of that reuelation of Gods will which it pleased God to giue to man, as^a our first parents, and^b the old world. Now it is written, he makes men think it is but as other writings of mans inuention: herewith are not onely plaine *Atheists*, but also many poore distressed waivering soules deceiued.

^a Gen. 3. 1, 4
^b 1. Pet. 3. 19,
20

¹ Haue thy
iudgement
well informed
in the autho-
ritie of the
Scriptures.
*Perkins in Pro-
ph. 1. 2. 3 &
in cases of con-
scid. 2. c. 3.*

Ans. For auoiding this, we must first labour to haue our iudgements well informed by what arguments we can of the diuine authoritie of the Scripture: many arguments might bee alleadged to this purpose: but because learned men haue taken good paines herein, and published that which they haue collected concerning this point in print, I will refer the reader to such bookes for they are euery where almost to be had.

Among other arguments this may be one, that not onely all sorts of men (as well wicked and profane, as godly and religious) haue an inward feare, and dread of the Scripture, and beare a great reuerence thereunto, but euen they who gainesay the diuine authority of Scripture haue in their consciences a secret sting which oft pricketh them, and checketh them for it, though they labour neuer so much to suppress it.

² Pray for the
spirit of reue-
lation
Eph. 1. 17

2 We must pray for the *Spirit of reuelation*, which may inwardly testifie vnto our Spirits and perswade them that God is the author of the holy Scriptures. For howsoeuer many arguments may be brought to euict a mans iudgement thereof, so as in his iudgement hee cannot gainesay it, yet it is onely the inward testimo-

ny

ny of the spirit, which is able to perswade mans heart thereof, and so make it willingly embrace and entertaine the Scripture as Gods word.

3 We must give no place to doubting about this point, but hold it as a principle vnderstandable. In

humane arts, the Professors thereof teach, that there are some principles which without all contradiction and question must be taken for granted, so as if any denie them he is to be answered with a cogdgel, rather then an argument: for example, if any denie that the fire is hot. it were fitter to thrust his hand or foote into the fire while he felt the heat of it, then by reasons proue vnto him that it is hot. If any humane art haue such vnderstandable principles, much more the Arte of arts, *Diuinitie*: And in Diuinity, of all other principles, this is one which least of all

ought to be brought in question, because it is the very ground-woke of all. VVherefore if any such suggestion be cast into our hearts by Satan, let vs with an holy indignation (as Christ did when he was tempted to worship the Diuell) bid Satan auoide.

Sug. It is but a leaden sword, as a nose of waxe it may be turned euery way. Heretiques, Idolaters, Schismatiques, profane persons, worldlings, yea and the Diuell himselfe turne it to their owne turnes. Besides it is so blunt, as it can neither cut off errors in iudgement, nor roote out corruptions in life: for notwithstanding the best application that may be made of Gods word, heretiques remaine as peruerse in iudgement, and wicked men as obstinate in life, as if this sword had neuer beene vsed against them. In these hath Sathan much preuailed with Papists.

Y

Ans.

3 Give no place to doubting.

Audiendi non sunt si quis forte dicrent, unde scis illos libros vnius veri & veracissimi dei spiritum esse humanum generi ministratos? id ipsum enim maxime credendum erat
Ex. Aug. Confess. l. 6. ca.

Mat. 4. 10.

Pighius. Casan. in Epist. ad Bohem. 2.
& 7.

Ans. It is most false that Gods word is either so flexible or so blunt. It is a most s true, right, certaine, infallible, vnderstandable word, alwaies constant, euer one and the same for euer: so absolutely perfect, as ^h nothing can be added to it, or may be taken from it. ⁱ VVhosoever teacheth any otherwise then it teacheth, is accursed. ^k S. Peter teacheth it ^a *A more sure word* then that diuine voice which was heard from heauen at Christs transfiguration: which he doth not any whit to extenuate the authority of *That*, but the more to commend *This* vnto the Church, so as if a difference could be made, this written word of God should haue preheminance; and so doth ^l Christ also seeme to preferre it vnto the witnes of *Iohn* the Baptist, of his owne works, & of the father himselfe.

^l Ioh. 5. 33.
Or.

Heretici carpunt eloquia scripturarum, et quantum in se est maculant
Hieron. in
Ezec. 34.

That which Heretiques, or other wicked men alledge to iustifie any error in doctrine, or corruption in life, is onely the bare letter of the word, not the true sense thereof, and so not the word of God, but conceits of their owne braine: for if all the Scriptures which they alleadge, be well sifted and thoroughly examined, wee shal find them either mangled, or mingled, perverted or misapplied.

First *mangled* by leauing out something of moment; as in the text which Satan alledgeth to Christ, he left out this clause, *in all thy waies*, which had taken away al the force of his temeratioⁿ for it was not *Christs* way to fling himself headlong from a pinacle, there being other waies & means wherby he might come downe: so ^a in the description of a naturall mans condition, this word *onely* is left out in the vulgar La-

^a Gen. 6. 5.

tin translation, whereby they would avoid the text alleaged against their semi Pelagian opinion of mans being only half dead in sin. So also in *Rom. 11. 6.* this clause is left out, *But if it be of works, then is it no more grace, otherwise worke is no more worke.* Which words are a most euident testimony against merit of works.

Cuncta cogitatio cordis intentio esset ad malum omni tempore.

2 *Mingled*, by adding something which may make for them. As the old Latin copies in *Rom. 4. 2.* added this word (*Legis*) of the law, and thence they inferre that all workes are not excluded from iustifying a man. And in all the Latin copies this word ^b(*full*) in the Angels salutation to *Mary* is added, whence they likewise gather an argumēt to deify the virgin *Mary*.

^b Luke 1. 28. *Ave gratia plena.*

3 *Perverned*, and that two waies, 1. by taking that literally which is meant figuratiuely, as that phrase of Christ in the institution of his last Supper, *this is my body.* 2. By taking that allegorically, ^c *this is my body.* ^d *Here are two swords,* whereby they would proue that there belongeth to the Pope two swords: the spirituall sword of a Pastor: and the temporall sword of a King.

^c Mat. 26. 26.

^d Luk 22. 38.

Bonifac 8. in extrau.

4 *Misapplied*, by turning the places which they alleadge, to another thing then was intended by the Holy Ghost. As in that speech of Christ to *Peter* ^e *upon this rocke, &c.* they apply that to *Peter*, and to the Pope, which Christ ment of himselfe. Herein doe Separatists and Schismatiques much offend. These texts ^f *I will put enmity betweene thy seed and her seed: & depart, depart yee, come out from thence, &c.* ^g *goe out from her my people,* with the like, they alleadge to drawe men from all the assemblies of

^e Mat. 16. 18.

Bellarmin. de

Rom. Pont. 1.

1. ca. 16.

^f Gen. 3. 15.

^g Isa. 52. 11.

^h Reu. 18. 4.

Gods Saints whither any wicked men doe resort.

The Word a
sharp sword.

¹ Heb. 4. 12.

Whereas hee suggesteth that the word is a blunt sword, expressly he crosseth ¹ the testimony of the holy Apostle who saith that *it is a very sharp & keene sword, sharper then any two-edged sword, piercing euen to the diuiding of soule and spirit, &c.* That Hæretiques and other wicked men are no whit moued thereby, it is because their hearts are hardened as ^k Pharaoh's was, and their eies blinded as ¹ Balaams: they are (m) past feeling. If euer they come to haue any life, and light, and sense, this sword will so peirce their soules, as it will vtterly confound them, so as they shall not haue what to oppose. In the meane while so sharp is this sword, that I doubt not but it maketh a wound euen in the conscience of the hardest heart. But what if at all it peirceth not such obstinate persons? yet it defendeth vs from being hurt by their obstinacy, so as this sword is not altogether without vse.

^k Exod. 7. 13.

¹ Num. 22. 31.

^m Ephe. 4. 19.

³ Suggest. This sword is so fast in the scabberd, that it can hardly, if at all, be pulled out. To speake plainly, it is so hard and difficult, that the true meaning cannot be found out. Herein also are Papists besotted, who alleadge to this purpose the words of Peter, that among those points which Saint Paul deli- uered in his Epistles, ⁿ some are hard to bee under- stood.

ⁿ 2 Pet. 3. 16.

Gods word
perspicuous.

^o Psa. 119. 105

^p & 19. 8.

^q Pro. 1. 4.

^r 2 Cor. 4. 3.

Ans. If God deserue more credence then Satan, this suggestion is directly false. God saith that his ^o word is a light vnto our feet, and a lanthorne vnto our pathes: ^p that it giueth light to the eyes: that it ^q gi- ueth to the simple sharpnes of wit, and to the child know- ledge and discretion: that ^r if it be hid, it is hid to them

who

who are left, in whom the God of this world hath blinded their minds.

All these and such like Divine testimonies argue a perspicuity in the Scripture, so as all may and ought to haue free access vnto it, but very few can diue into the depth of it: for it cannot be denyed but that in sundry respects the Scriptures may be said to be hard: as first in regard of the matter: Many profound and deepe mysteries are contained in them, which *David* calleth *wondrous things*: thus many things in *Pauls* Epistles are hard: yet these profound mysteries are so plainly and distinctly laid downe in the Scripture, that they who are not over-curious, (* presuming to vnderstand aboue that which is meet to vnderstand, but will vnderstand according to scribriety) may conceiue. For example, the Trinity of persons in the vnity of the Deity, the hypostaticall Vnion of the two natures of *Christ* in one person; with the like, are vnconceiueable mysteries: yet so plainly opened in the Scripture, as wee may wel discern these things * to be so, though wee can not fully conceiue * how they should be so.

Secondly in regard of the maner of writing: many obscure phrases are therein, as diuers Hebraismes, which it may be were familiar to the Iewes, but are obscure to vs, and sundry Metaphors, allegories, and other tropes and figures. Yet these by diligent studie of the Scriptures, and carefull vse of the meanes before named, may also be found out.

Thirdly in regard of the persons who read or heare the Scriptures. * *Naturall men* are not capable of the things of the spirit of God, they cannot know them: and the God of this world doth blind the eyes of

Scriptura omnibus accessibilis, paucissimis penetrabilis.

Aug. Epist. 3.

In what respects the Scripture is difficult.

Psalm. 119. 18.

* *2 Pet. 3. 16.*

* *Rom. 12. 3.*

* *1 Cor. 2. 14.*
* *1 Cor. 2. 14.*

* *1 Cor. 4. 4.*

1 Cor. 2. 15. wicked men: yet ² *bee that is spirituall* discerneth
 * Eph. 1. 17. all things: for God giueth vnto him ² the spirit of re-
 uelation, wherby the eyes of his vnderstanding are
 opened. Many despise the Scripture because of the
 plainnesse of it: what maruell then that God hide
 from them the great & diuine mysteries of his word:
 how should he conceiue that which is hard, who de-
 spiseth that which is easie?

*Quomodo cri-
 penetrator ob-
 scurosum, con-
 temporari mani-
 festorum? Aug.
 de Pess.*

Fourthly in regard of the manner of searching: for
 if men cursorily & carelesly read the Scripture, no
 a Pro. 2. 4. 5. maruell if they vnderstand little or nothing; for ² the
 promise of finding is made to those who seeke as for
 gold, and search as for treasures.

Why the
 Scriptures are
 in some re-
 spects diffi-
 cult.

In these and such like respects the Scriptures are
 indeed hard, which the Lord hath so ordered for iust
 and weighty reasons, as

First to declare vnto man his naturall blindnesse, &
 to suppress all selfe-conceit. By the mysteries of the
 word, the wisdom of man is found to be foolishnes.

Secondly to keepe holy things from Hogs, and
 Dogs, and so to make a difference betwixt the chil-
 dren of the kingdome, and the wicked.

Thirdly to maintaine the diuine ordinance of
 preaching, and expounding the Scriptures.

*Magnifice et
 salubriter spi-
 ritus ita Scrip-
 turas modifi-
 cauit, ut locis
 apertioribus
 fami occurre-
 ret, & obscuriori-
 bus subsidia de-
 beret, Aug.
 de Doct. Chr.
 lib. 2. ca. 6.*

Fourthly to raise vp in vs an apperite after the
 word, and an high esteeme of it, and to keepe vs from
 loathing it. Deepe and profound matters are much
 desired and respected: easie things are soone loat-
 hed. Wherefore the holy Spirit of God hath so
 tempered the Scriptures, as by the perspicuity of it
 we are kept from staruing, and by the difficulty of it
 from loathing it.

Fiftly to stirre vs vp diligently to study and search the Scriptures, and carefully to vse the meanes whereby wee may finde out the hidden Treasure in it.

Sixtly to make vs to call vpon him who is the Author of the Scripture, to giue vnto vs the spirit of reuelation, and not to read or heare the word without faithfull and earnest prayer.

But to returne to the poynt. Though the word in the forenamed respects, and for the forenamed reasons bee difficult and obscure, yet is it for the most part so perspicuous, as with great profit, and to good edification, it may bee read and heard of the simple and vnlearned. And as for all the fundamentall points of Christian Religion, necessary to saluation, they are clearely and plainly set downe, so as the humble and obedient heart may distinctly, without wauering and gain saying, conceiue and belecue them.

Thus not vnjustly is the Scripture compared, in regard of the perspicuity of it, to a soard, ouer which a Lambe may wade; and in regard of the difficulty of it, to a Sea, in which an Elephant may swim.

4 Suggest. It is indeed a two-edged sword: but too sharp and keene for children. It is not fit that Lay-men, Woemen, and such as haue not skill in tongues and arts, should read it: they oft peirce and wound their owne soules and Consciences with this sword, as children hurt themselves with kniues. With this also are the Papists exceedingly beguiled.

Ans. As the word is sharpe in itselfe, so hath it

*Scriptura quasi
amicus famula.
ari sine sacro ad
cor loquitur in-
doctrum atque
doctrum Aug.
Epist. 3.*

1. Pro. 1. 4.

The word
sharpeneth the
wit of the
simple.

*Verbum est bo-
nus gladius, cu-
ius gladii bonu
vultus: vultu
rat dei verbum
sed non ulcerat
Ambr. de virg.
43.*

1. Cor. 8. 1.

Knowledge of
the Scripture
Necessary.

g. Pet. 1. 5.

h. Col. 1. 1.

^b it an inward power to giue sharpnes of wit, and that
unto the simple: & to the Child knowledge & discretion,
so as by the word they may learne well to vse the word.
How can that be thought to be vnfit for lay-men and
women to vse, which God hath expressly commanded
them to vse, except question be made of his wilddome?
As the forenamed girdle, brestplate, shooes, shield,
helmet, were prescribed to all of all sorts, to this
sword: and Christ without exception of any faith
to all, *search the Scriptures, Iohn 5. 39.* God expressly
commandeth *That the Law be read to all, euery man,*
women, Children, Strangers, Deut. 31. 11. 12. and
great reason there is for it: for as euery one eareth
for himselfe, so he liueth by his owne faith: but the
word is the ground of faith. By it therefore must they
know what they belieue. As for ~~those~~ wounds in con-
science which many receiue by the word, they are
good wounds, whereby, such corruption as festred in
them being let out, the conscience is more soundly
healed vp; the wounds which it maketh turne not to
festring sores.

⁵ *Suggest.* Too much knowledge is not good, it ^f *pas-*
seth vp, it maketh people contemne their brethren,
neglect ministers, loath preaching. But ignorance is
the mother of deuotion. These thinges hath Sathan
taught, not onely Papists, but also many other, which
pretend an hatred of popery, to obiekt against the
word.

Ans. Knowledge in it selfe is a very good thing,
a duty expressly commanded: & *isyme with vertue*
knowledge saith Saint Peter: yea Saint Paul goeth fur-
der, and implyeth that it is our duty to be ^h *filled with*
knowledge

knowledge, and to ⁱ abound therein: and on the o- ^{2 Cor. 8. 7.}
 ther side the Prophet complaineth, that ^k Gods people ^{1 Cor. 4. 6.}
are destroyed for lack of knowledge. It is not knowledge
 but the abuse thereof which puffeth vp, and ^{1 Cor. 8. 1.} so much
 doth the Apostle imply. Now if the abu'e of a good
 thing should make vs auoid it, what good thing
 should not be auoided? The cause that Ministers, or
 any other are contemned, is not knowledge, but that
 corruption which is in man; euen as by the veruome
 in a Spider, the sweete iuice of a flower is turned into
 poyson. But the truth is, that nothing maketh the
 preaching of Gods word to be more highly accounted
 of, then knowledge: for they who know something
 of the great mysteries of Godlines, if they know it a-
 right, finde such good thereby, that earnestly they de-
 sire to know more.

2 They desire also to haue their affections wrought
 vpon, and that which they know, to be oft brought
 vnto their minds: for which end also the preaching of
 the word is ordained. ^m This moued S. Peter to write. ^{m 1 Pet. 1. 13}

3 They who know that to be true which is preach-
 ed, doe in that respect the better attend vnto it, with
 greater assurance belieue it, and more highly esteeme
 the Preachers of it: because they know it to be the
 truth of God. Thus the *Thessalonians* receiued the
 word preached (a) *In much assurance*, because (b) they ^{a 1 Thes. 1. 5.}
 receiued it *Not as the word of men, but of God.* There ^{b 1. 13.}
 can be no greateremie to preaching and Preachers
 then ignorance: instance the rude villages of the
 Country.

The deuotion which is pretended to come from <sup>Ignorance &
 feartull Sinne</sup>
 ignorance, is meere superstition, or, *which is worse,*
 Idolatry.

- * Gal. 4. 8. Idolatry. So much the Apostle affirmeth, (c) *When ye knew not God, ye did service to them which by nature are not Gods.* For ignorance of Gods word is the cause of all error; as Christ implyeth, saying, *Tu erre, not knowing the Scriptures* (Mat. 22. 29.) Yea the Scriptures being *They which testifie of Christ*, (Ioh. 5. 39.) Vpon ignorance of the Scriptures must needs follow ignorance of Christ. Now ignorance being in it selfe a most odious vice, (d) against which Christ will come in flaming fire to render vengeance: how can any good thing come from it? Certainly this caull which is raised against knowledg for ignorance, hath sprung, either from *Enuie*, whereby men grieve at the knowledge and good parts which are in others, or from *Ambition*, whereby they seeke to be eminent aboue all other, or from *Policie*, seeking thereby a couer for their owne ignorance. (e) *Moses* (who desired that all the Lords people were Prophets) and (f) *Paul* (who wished that all which heard him were altogether as he himselfe was) were otherwise minded.
5. *Sug.* Many who read and heare much, are not any whit the more freed from assaults: the flesh, world, & Diuell, beare as great a sway in them as in any other.
- Ans.* It is certaine that many are most wrongfully blamed: A mote in their eyes who loue the world, is made a beame: a mole-hill, a mountaine. If indeed there be any such, as there are too many, the fault is not in the word, but in themselves. Though the Sun shine neuer so often on a stone, it softneth it nothing at all. If it shine on clay, it hardneth it. Stony hearts are no whit bettered; muddy, claie, polluted hearts are made worse.

*Ignoratio
Scripturarum,
ignoratio
Christi est.
Hic, in proam
in ffa.*

* 2 Thel. 1. 8.

* Num. 11.

29.

* Act. 16. 29.

*Mans dulnes
can be no
blame to the
word.*

Ephe.

Eph. 6. 18. *Praying alwayes with all prayer and supplication in the Spirit, and watching there-
vnto with all perseuerance and supplication for
all Saints.*

19. *And for me, that vtterance may bee giuen
vnto mee, &c.*



After that the Apostle, like a good Captaine, hath sufficiently furnished the Christian Souldier from top to toe with all needfull spirituall Armour, both defensiu and offensiu, he proceedeth to instruct him how he may get and well vse this Armour.

The best generall meanes that hee could prescribe, is prayer: for that Armour, being spirituall and heavenly, wee fleshly and earthly, wee are. as vnfit to vse it, as a Child to vse a Gyants Armour.

In setting downe this heauenly exercise of prayer, he so setteth it downe in the last

place after all, as it hath a reference to all, and such a reference as implyeth a ioynt vse of it with all the rest

Some take prayer to be a distinct part and piece of Christian Armour: wherevnto I agree not for two reasons. 1. the forenamed pieces are so compleat (for by them a man is armed from top to toe) that there is no part wanting. 2. No outward peice of Armour is annexed to it, wherevnto it should bee resembled: therefore I rather take prayer to be an especiall meane to help vs well to wield and vse the forenamed Armour.

How to get
and vse the
Christian Ar-
mour.

oratio, et operatio

rest: for he useth the participle *praying*, as if hee had said, put on the whole Armour of God *praying*; take Girdle, Brestplate, Shooes, Shield, Helmet, & Sword *praying*.

Obs.

To all other
graces add:
Prayer.

*Oratione operatio, et operatio
one fulciatur
oratio. Hier. in
Lam c. 3.*

a Nam, 10. 9.
b Exod. 17. 9.
&c.

Hence I obserue, that *To all other meanes which are used for defence or offence, Prayer must bee added.* It must, I say, *be added*: neither they nor this omitted but both ioyned together. Excellently was this of old set forth by the Israelites manner of going to battell. As the people were to goe armed, and to fight, so *a* the Priests were to goe with siluer Trumpets, and to sound: this sounding with siluer Trumpets implied hearty and earnest prayer. Note the benefit hercof. 2 Cro. 13. 14. &c. Thus *b* while *Ioshua* and the people were fighting with the Amalakites, *Moses* stood lifting vp his hand, and *Aaron* and *Hur* stayed his hand: This was an outward figure of their inward powerfull prayer. VVhen *Moses* let fall his hand, and he left to pray, *Amalek* preuailed. So while *c* *Israell* fought against the Philistines, *Samuel* prayed: and while *d* *Iosh* fought against *Aram*, *David* prayed: The like I might instance in *(e)* *Asa*, *(f)* *Iehosaphat*, *(g)* *Hezekiah*, and other Saints. If in fighting against flesh and blood, Saints were thus careful in adding praier to other means, how much more ought wee so to doe in our spirituall combats against spirits? *e* Christ in his agony prayed: & *(h)* *Paul* when he was buffeted of the messenger of Satan, prayed.

a 1 Sam. 7. 9.
PO.

d Psal. 60. 1.

e 1 Chro 14.

f & 20. 6.

g & 32. 10.

h Mat. 26. 39

e 2 Cor. 12. 8

Reas. God who hath appointed means of safety, will not crosse his own ordināce: without the vse of them he will not protect any. But of himselfe no man is able to vse the armour aright: it is God which enableth

bleth him. Wherefore because God will doe nothing without vs, we must arme our selues and fight, and because wee can doe nothing without God, we must pray.

Vse. Be carefull in keeping the golden meane betwixt two enormous extreames: one, of tempting God in neglect of the means which he hath appointed for our safety: the other, of presuming against God, in trusting so much to the meãs, as we seek not to him for help & succour. Into both these extreames fell the Israelits: ¹ one while they would not venture to fight, and so tempted the Lord: ² another while they would needes fight of their owne head, without seeking help of the Lord, and so *presumed obstinately*. ^{Num. 14. 1. 44.} Rebellious are they who reiect the meanes: they cleane cast themselves out of the protection of God: presumptuous are they who trust to the meanes, and call not vpon God; they prouoke God either ¹ to ^{Ezech. 16. 19.} strip them of such things as they glory in, or els to ² ^{39.} turne them to their owne destruction, ³ as he did ¹ ^{Sam. 17. 8.} the strength of *Goliath*, ² and wisdom of *Achitophel*. ^{49.} ² ^{Sam. 17.} The middle way betwixt the rock of rebellion, and gulfe of presumption, is, so to shew our obedience in vsing all the meanes which the Lord prescribeth, as we manifest our confidence in him by seeking ¹ ^{Mat. 19. 6.} strength of him. ² *Those things which God hath ioyned together let no man put asunder.* To all the forenamed graces add prayer: pray for armour, pray for strength, wisdom, and ability well to vse armour, pray for a blessing on the well vsing it: be vpright and pray, righteous & pray, patient, faithfull, stedfast in hope, expert in Gods word, & pray: pray before the fight, fight and pray, without prayer no good successe can be

be expected: through prayer we may be assured to bee assisted.

In laying downe this Doctrine of Prayer, the Apostle doth so skilfully couch together many severall and distinct points, as every word almost affordeth a severall doctrine: he contenteth not himselfe in generall to exhort vnto the duty of prayer, but also declareth diuers circumstances appertaining therevnto. Whence obserue that

Obs.

It is a warrantable course of teaching to set forth Principles of Religion in their severall and particular branches. This is one kind of *a dividing the word aright.*

a 1 Tim. 2. 15.

Reason. Thus will the vnderstanding of hearers be much informed with a distinct knowledge of the mysteries of Godlines, and thus shall they much better discern the great depth of those mysteries, and the rich treasure that is contained in them. Yea thus also shall their memory be much helped in retaining them: for severall branches distinctly and in order set downe, are a great meanes to strengthen memory.

Vse.

This iustificieth that maner of teaching, which is (as wee speake) *common-place-wise*: by particular defining, diuiding, subdividing, and distinct handling of particular branches of the Principles of Religion.

Obiect. The Apostles vse to comprise many distinct points compendiously in few words: but many Preachers spend many words in laying forth one point.

Ans. They laid a foundation onely, and therefore were the briefer: *these* make vp the building, and therefore may and ought to bee the more copious. Yet this giueth no warrant to such as spend much time in meere discoursing, without any distinction of order or matter; or to such as are over-curious in multiplying

tipling their diuisions, or ouer-tedious in amplifying them. Neither doth this tie all Preachers, at all times to vse one & the same method: diuers ^b Preachers haue diuers guists: and diuers places of Scripture require a diuers maner of handling: ^c *let euery man, as he hath receiued the guist, minister the same.* ^b Rom. 12. 6. ^c 1 Pet. 4. 10.

In these words of the Apostle concerning prayer note,

- 1 His exhortation vnto the duty it selfe.
- 2 His direction for the better performing of it.

In his direction obserue,

- 1 The kinds of prayer, *all prayer and supplication.*
- 2 The time thereof, *alwaies.*
- 3 The ground of it, *in the spirit.*
- 4 An help there vnto, *watchfulnes.*
- 5 The meanes of preuailing thereby, *perseuerance.*
- 6 The persons for whom.

1 In generall *for all Saints.*

2 In particular for himselfe v. 19. 20.

That hee might the better vrge this particular vnto them, he declareth.

1 What hee would haue them pray for in his behalfe. v. 19.

2 Why he would haue them pray for him. v. 20.

The first poynt to bee handled, being the duty it selfe, I will distinctly shew. First what Prayer is. Secondly why we ought to pray. ^{Se- What prayer is}

True Christian prayer is *a right opening of the desire of the heart to God.*

Heere note these three points. First that the hearts desire is to be opened. Secondly that it is to be opened to God. Thirdly that it bee rightly done.

The very forme & essence of praier consisteth in the opening and making known of a mans inward desire, which

^a 1 Sam. 1. 11.
^b Psal. 62. 8
^c & 143. 3.

which the Scripture setteth forth by a metaphor of *powring out the soule*. ^b *powring out the heart*: ^c *powring out a mans meditation*, or complaint.

I call it a desire of the heart. First because all desires arise from the heart, that is the fountaine of them. Secondly, to distinguish true prayer from euery sleight wish, and from lip-labour.

^d Psal. 5. 1.
^e & 123. 1.

These desires are made knowne by outward and inward meanes. The outward meanes are ^d words or ^e signs. Words doe most liuely and plainly set forth the intent of the heart: Yet signes also, as *lifting vp the hands, casting down the eyes, stretching abroad the armes, bowing the knees, prostrating the body &c.* doe both manifest a mans inwarde desire, and also stirre vp his affection. The inward means are ^f sighes and groanes: by these God discerneth a mans desire as well as by words and signes. For ^g *God is not as man*, ^h *he understandeth all the imaginations of the thoughts*.

^f Rom. 8. 26.

^g Psal. 79. 11.

^h 1 Sam. 16. 7.

ⁱ 1 Chro. 28. 9

^j Prayer to

God alone.

^k Psal. 18. 9.

Reasons.

^l Mat. 4. 10.

^m *Ne quis audiat*

precepti offerre

nisi soli domino

Deo &c. Orig.

contra. Celj. lib.

5.

ⁿ Jer. 17. 10.

Thus is the desire to be opened, & that to God: which David well knew, & therefore saith, ⁱ *Lord, all my desire is before thee*: yea to God alone: for praier is a principall part of *diuine seruice*: But ^k *God only shalt thou serue*. Ofte are we in holy scripture called vpon, to cal vpon God, but nether by precept, promise, or any other way warranted to call on any other. The true Saints, whose praiers haue bene approued, haue euer prayed vnto God, neuer vnto any other. And that vpon iust and waighy reasons. First, ^l God onely knoweth whether our desire come from the heart within, or from teeth outward, and so can distinguish whether it be true prayer, euen a *powring out of the soule* or no.

Secondly, God onely is ^m euery where present, ⁿ *all places*, to heare the suits of all persons.

Thirdly

3. God only is ^a almighty, able to grant vs what sute
soever we shall make.

^a 1st. 1. 37

Obiect. One creature may bee helpfull to another,
why therefore may not prayer be made of one to ano-
ther?

Ans. First, no creature can of it selfe be helpfull to
any other further then God suffereth and inableth it.

2. It is not a sufficient ground to moue vs to call vp-
on a creature, because it may be helpfull (for then ma-
ny vnreasonable creatures might be praied vnto, which
is a most vnreasonable thing for any reasonable crea-
ture to doe) we must know that hee whom we pray vn-
to heareth vs, and is both willing and able to succour
vs. But this can wee know of no inuisible creature, whe-
ther Angell or Saint departed: we neither know where
they are, nor what they can doe. In vaine therefore it is
to call on them.

3. Difference must be made betwixt ciuill and di-
uine Praier. *This* is made with assurance of faith, and
perswasion of diuine attributes in him to whom wee
make it, together with religious adoration, which is
^a proper to the diuine Maiestie, and to bee performed
to no creature, neither ^a Angell, ^a nor man. And this is
it whereof heere we speake, and whereof all the questi-
on is betwixt vs and our aduersaries.

^a Heb. 19. 10
^a and 22. 9
^a Acts 10. 26

Ciuill Praier is that which is made onely in ciuill re-
spects, and that in such particular things wherein wee
are perswaded they to whom it is made, can helpe vs:
as to pray Ministers to teach and instruct vs in the way
to eternall life, to pray Magistrates to relieue vs against
the wrongs of vniust men, to pray Physitians in sicknes
to helpe vs, and to pray others the like wherein they are
able.

be expected: through prayer we may be assured to be assisted.

In laying downe this Doctrin of Prayer, the Apostle doth so skilfully couch together many severall and distinct points, as every word almost affordeth a severall doctrine: he contenteth not himselfe in generall to exhort vnto the duty of prayer, but also declareth divers circumstances appertaining therevnto. Whence obserue that

Obs.

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22 Tim. 2. 15.

Reason. Thus will the vnderstanding of hearers be much informed with a distinct knowledge of the mysteries of Godlines, and thus shall they much better discern the great depth of those mysteries, and the rich treasure that is contained in them. Yea thus also shall their memory be much helped in retaining them: for severall branches distinctly and in order set downe, are a great meanes to strengthen memory.

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Object. The Apostles vse to comprise many distinct points compendiously in few words: but many Preachers spend many words in laying forth one point.

Ans. They laid a foundation onely, and therefore were the briefer: *these* make vp the building, and therefore may and ought to be the more copious. Yet this giueth no warrant to such as spend much time in meere discoursing, without any distinction of order or matter; or to such as are over-curious in multiplying

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b Psal. 63. 8

c & 142. 2.

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d Psal. 9. 1.

e & 143. 1.

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f Rom. 8. 26.

g Psal. 79. 11.

h 1 Sam. 16. 7.

i 1 Chro. 28. 9

j 3 Prayer to

God alone.

k Psal. 18. 9.

Reasons.

l Mat. 4. 10.

m

Ne quis audias

preceps offerre

nisi soli domino

Deo & c. Orig.

centr. Cels. lib.

5.

o

p Jer. 17. 10.

Thus is the desire to be opened, & that *to God*: which *David* well knew, & therefore saith, ⁱ *Lord, all my desire is before thee*: yea *to God alone*: for praier is a principall part of *diuine seruice*: But ^k *God only shalt thou serue*. Oft are we in holy scripture called vpon, to call vpon God, but neuer by precept, promise, or any other way warranted to call on any other. The true Saints, whose praier haue bene approued, haue euer prayed vnto God, neuer vnto any other. And that vpon iust and waightry reasons. First, ^l *God onely knoweth whether our desire come from the heart within, or from teeth outward*, and so can distinguish whether it be true prayer, euen a *powring out of the soule* or no.

m Ier. 23. 23.

Secondly, God onely is ^m euery where present, in all places, to heare the suits of all persons.

Thirdly

3. God only is ^a almighty, able to grant vs what sute
soeuer we shall make.

^a 1 Ak. 1. 37

Obiect. One creature may bee helpfull to another,
why therefore may not prayer be made of one to ano-
ther?

Ans. First, no creature can of it selfe be helpfull to
any other further then God suffereth and inableth it.

2. It is not a sufficient ground to moue vs to call vp-
on a creature, because it may be helpfull (for then ma-
ny vnreasonable creatures might be praied vnto, which
is a most vnreasonable thing for any reasonable crea-
ture to doe) we must know that hee whom we pray vn-
to heareth vs, and is both willing and able to succour
vs. But this can wee know of no inuisible creature, whe-
ther Angell or Saint departed: we neither know where
they are, nor what they can doe. In vaine therefore it is
to call on them.

3. Difference must be made betwixt ciuill and di-
uine Praier. *This* is made with assurance of faith, and
perswasion of diuine attributes in him to whom wee
make it, together with religious adoration, which is
proper to the diuine Maiestie, and to bee performed
to no creature, neither ^a Angell, ^a nor man. And this is
it whereof heere we speake, and whereof all the questi-
on is betwixt vs and our aduersaries.

^a 2 Cor. 12. 10

^a and 12. 9

^a Acts 10. 26

Ciuill Praier is that which is made onely in ciuill re-
spect, and that in such particular things wherein wee
are perswaded they to whom it is made, can helpe vs:
as to pray Ministers to teach and instruct vs in the way
to eternall life, to pray Magistrates to relieue vs against
the wrongs of vniust men, to pray Physitians in sicknes
to helpe vs, and to pray others the like wherein they are
Z able.

able. Yet so to seeke helpe of these, as of Gods instruments, whom God hath provided to helpe, and in that respect to call vpon God, and depend vpon him for his blessing on that helpe which man affoordeth vnto vs. Thus we denie not but that ciuill praier may be made to men liuing and conuersing with vs, to whom wee may make knowne our desire by outward meanes. But religious praier is to be made to God alone.

Quest. What need is there that any praier should be made to God at all? *a* God knoweth the secrets of our heart, and *b* vnderstandeth our hearts a far off.

a Psal. 44. 21
b 139. 2

§ 4 Why it is
needfull to
make knowne
our desire to
God.

Ans. Praier is made not simply to make knowne the desire & thoughts of our heart to God, so as otherwise God might bee ignorant of them, but to testifie mans obedience to that order which God hath set downe. For it hath pleased God in his vnsearchable wisdom, to appoint prayer a meanes to obtaine all needfull blessings at his hands. Were there no other reason to shew the equity hereof but Gods ordinance and commandement, it were sufficient: but this hath God appointed very wisely for good reasons: as,

1. That it might appeare we vnderstand our owne desires, and haue a sence of the things we want.
2. That we may not onely know, but acknowledge God the author and fountaine of all blessings.
3. That wee may manifest our faith in his gracious promises, and good guiding providence.

The third thing in the definition of Prayer (in this word *right*) is not lightly to bee passed over: many points are comprised vnder it: they may all bee drawn to these two heads, *1* the *Matter* of Prayer.
2 the *Manner* of Prayer.

The

The matter in generall must be things *lawful & good.*

The *manner* respecteth,

1. The *persons* both to whom the prayer is made, and also who maketh it.
2. The *thing* which is praied for.

§ 1. What is requisite vnto the right manner of prayer.

The persō to whom we pray being God (as we heard) two especial properties of him must bee regarded in

- prayer, { 1. His *Greatnesse*.
2. His *Goodnesse*.

These two are implied in the preface of the Lords Prayer. The word *heauen*, where he is said to be, sheweth his *greatnesse*: the title *Father*, his *goodnesse*. The throne of God before which we appeare in prayer, is a throne of *glory*, and of *grace*: Gods glory and grace therefore must be duly weighed.

A due consideration of the former will moue vs,

1. To seeke out a fit Mediator.
2. With all reuerence to cast our selues before God.

If the greatnesse and glory of God be duly weighed, we shall finde it to be so infinite, as no creature, much lesse weake sinfull man, can indure the brightnes thereof. It is noted of the Angels, that when they stand before the presence of God, they couer their faces with their wings. If the glorious Angels cannot indure the great and glorious Maiesty of God, how should vile sinners, to whom God in himselfe is *a consuming fire*? Which being so, there is an absolute necessity of a fit mediator. This was prefigured vnder the Law by the Highpriest, who did beare the names of the children of Israel before the Lord. This mediator is only *one*, euen the man *Iesus Christ*. No other in heauen or earth was fit for that office, but onely hee who was both God and

1. Pray in the mediation of Christ.

c E/176.2

d Deut. 4.24.

c E/20d. 28.19

f1 Tim. 3.5

Quid est dul-

cius quam ge-

nitiorem in no-

mine uni ge-

niti inuocare?

Or. quem

alium dirigam

tibi intercesso-

rem nescio, nisi

hunc qui est

propitiatio pro

peccatis no-

stra. Aug. med.

1 Heb 4.14

man, a true, proper, naturall sonne of both, and so fit to bring man into Gods presence. 2 This, and this alone maketh vs with boldnesse appeare before the maiestie of God.

They who pray to God without a mediator, as Pagāns, or in the name of any other medaitour but Christ, as Papists, pray not aright in this respect, neither can they stand with comfort before God, when he shall manifest his maiesty and ielousie.

But they who by the onely begotten sonne of God, are brought into the presence of God, do further in regard of Gods excellency, carry themselues with all reuerence and due respect vnto him.

This reuerence must first bee grounded in the heart, and then manifested by our words and gesture in prayer.

2 In feare.

That in our hearts wee may feare God, and thinke of him reuerently, we must both before prayer meditate of his glory and excellency (for so shall wee come with hearts raised vp from the dunghill of this earth to the glorious throne of heauen, as the Prophet saith *let vs lift vp our hearts, &c.*) and also while wee are in praier, hold our hearts close with God, that they be not carried away with vaine thoughts, and wandring imaginations: for our prayers are then but ¹ lip-labor, nothing acceptable to God.

2 Esay 29.13

Words whereby this inward reuerence is to bee manifested must be fitting our matter, and neither ouercurious, nor ouer carelesse and loose. Curiosity of stile hindereth deuotion, and argueth effectation: it sheweth that men in praying seeke their owne praise rather then Gods. A loose stile (to say the least) argueth too

light

light esteeme, and too great neglect of him to whom wee make our prayer.

Our gesture must bee ^a reuerend, & ^b humble. *Kneeling* is the fittest gesture to expresse both these, and most proper to prayer. Saint *Paul* setteth forth the very act of praier by this gesture, and ^d vseth it himselfe. If conveniently wee cannot kneele, then stand. ^e This gesture Christ warranteth. ^f The poore humble Publican stood when hee prayed. To pray sitting, leaning, lying, with hat on head, &c. when no necessity requireth, argueth little reuerence and humility.

The other property of God to bee especially regarded of vs in prayer is his goodnesse, in respect whereof wee must ^g come in assurance of faith to bee heard and accepted. For ^h faith is that meanes whereby a blessing is obtained. ⁱ Let not therefore the incredulous person thinke that hee shall receiue any thing of the Lord. For strengthening our faith in praier, wee must seriously meditate of the promises concerning such things as we pray for, and of Gods truth in performing them, as ^k *Dauid* did.

For the person that prayeth, two things are requisite in regard of himselfe.

- 1 Lowlinesse of minde.
- 2 Holinesse of life.

Lowlinesse of minde causeth an vtter deniall of our selues, when in truth wee know and acknowledge that in vs is no ground of confidence, but altogether matter of dispaire. Of this minde was *Dauid* (when hee said, ^l Enter not into iudgement with thy seruant, &c.) ^m *Daniel*, ⁿ *Psalm*, 141. 3 and all the best of Gods children: for the better men ^o are, the more lowly they thinke of themselves.

4. With reuerend & humble gesture.
^a *Psalm*, 95. 3, 6
^b *Exod*, 9. 5, 6
^c *Eph*, 3. 14
^d *Acts*, 20. 36
^e *Mat*, 11. 25
^f *Luke*, 18. 13

^g In assurance of faith.
^h *Heb*, 10. 22
ⁱ *Sam*, 1. 6
^j *Mat*, 17. 24
^k *Sam*, 5. 15
^l *1 Sam*, 1. 7

^k *2 Sam*, 7. 17, 18

⁶ Lowlinesse of minde.

^l *Psalm*, 141. 3
^m *Dan*, 9. 8

For attaining to this grace, wee must impartially weigh our owne basenesse, as *Abraham*, who said, * *I am but dust and ashes*: and our vilenesse thorow sinne as *Iob*, who said, * *I am vile*, or rather * *David*, who layeth his finnes in order before God. Hee that duly pondereth with himselfe, how his finnes for number are innumerable, and for weight infinite, and how all his righteousness is as filthy ragges defiled with that stinke of corruption which is in him, cannot but viterly deny himselfe, and so be of a lowly minde, not puffed vp with any conceit of himselfe.

7 Holinesse of life,

* *Iohn* 9. 31

* *Eccl* 1. 15

* *1 Tim* 2. 8

* *Psal* 16. 6

Holinesse of life is also very needefull: for true is that which the blinde man said, * *God heareth not sinners*. * *Though yee make many prayers, I will not heare*, saith the Lord to the wicked. Wherefore * the Apostle exhorteth to *lift up pure hands*, which * *David* professeth to doe.

* *James* 1. 16

Thinke of this all impious and prophane persons, vncleane and cruell persons, all impenitent sinners whatsoeuer. God will not haue his holy name polluted in your polluted mouthes. * *But the prayer of a righteous man availeth much*.

Concerning the things prayed for, it is requisite that wee haue

1 A true vnderstanding and sence of them.

2 A true and earnest desire of them.

8 Sence of the things prayed for.

* *Psal* 119. 10

* *Matth* 5. 3.

Vnderstanding and sence respecteth both good things and euill. If wee pray for good things, wee must both know they are worth the hauning, euen * more worth then siluer or gold: and also sensibly feeble the want of them. Such as those * *poore in spirit*, whom Christ pronounceth blessed.

If wee pray against euill, wee must both know that they are in themselves heavy burdens, and also feel that they lie vpon vs, as ^a *Dauid* did: otherwise we shall neuer pray heartily for the one, or against the other. ^a *Psalm 33.4.* ^c *38.4.*

Our desire in prayer must bee both sincere and feruent, euen an hungry, thirsting, longing desire. Vnder these metaphors the desires of the faithful are oft set forth. Now hungry and thirsty persons and woemen that long, doe both in truth, and also with great earnestnesse desire that which they desire. If in prayer our desire bee such, it will pierce the heauens, and prouoke God to yeeld vnto it: if it bee not a true and sincere desire, but complementall and hypocriticall, it is no prayer of the heart, but meere lip-labour, and so no whit acceptable to him who searcheth the heart. If it be not feruent, but a cold desire, it cannot pierce so high as heauen. For as a bullet flieth no further then the beate and force of powder driueth it: so prayer no further then the seruour of spirit carrieth it. Bee therefore ^a *feruent in spirit.* ^a *Rom. 12.11* ^b *James 5.16* We heard that *the prayer of a righteous man availeth much*, but with this prouiso, *if it bee feruent.*

Thus in generall wee see what prayer is: whereby we may bee directed how to pray. Now let vs see what motives there bee to stir vs vp therunto.

I might heere vrge Gods expresse charge and commandement therunto, which is oft inculcated thorowout the scripture: a motive sufficient though there were no other. For Gods precepts being wilfully contemned, or carelesly neglected, procure no lesse penalty then eternall destruction of body and soule. It should

c P^{sa}. 119. 8

seeme that this motiue preuailed much with *David* (for so soone as^e the Lord said, *seeke yee my face*, his heart answered, *O Lord I will seeke thy face*) and much will it preuaile with all such as desire to approue themselves to God. But because it is a generall motiue vnto all christian duties whatsoeuer, I will no longer insist vpon it. Particular motiues haue respect either to God, vnto whom wee pray, or vnto our selues who pray.

2. The most principall part of Gods worship.

For God, 1. Prayer is a part, the most principall, especiall and proper part of Gods worship. *David* ioyneth them together, saying, *Let vs worship and fall downe* &c. that is, by falling downe, and calling vpon God let vs worship him.

* Kneeling.

2 Among other parts of Gods worshippe, * the most reuerend gesture is applied, and euen appropriated to this.

d s^{ay} 56. 7

3 The place of Gods worship was by an excellency termed ^d *the house of prayer*.

e 1 Tim. 2. 19

1 Cor. 1. 2

A^{cts} 9. 14

3. Nothing whereby God is more honoured,

4 Prayer is made an essentiall note of difference betwixt such as worship God, and such as worship him not. * *They are said to call vpon God: these, not to call vpon God.*

2 It is the best and cheefest meanes of honouring God that can bee: by it wee acknowledge God First to be euery where present, and in euery place to heare his children, and on this ground euery where call on him,

2 To be the fountaine of all blessing, and therefore when our selues or others want any blessing temporall or spirituall, by praier we aske it of God: yea when we receive any, we giue the praise of it to God.

3 To be a God full of pittie and compassion, which maketh

maketh vs to lay open our griefes and distresses to him.

4 To be an almighty God, able to giue whatsoeuer we desire.

5 To be a bountifull God who giueth to all liberally, and vpbraideth not.

6 To be a God true of his promises, and therefore we craue the accomplishment of them.

These and otherlike properties of God doth faithful praier set foorth, and so bring great honour to God, in which respect God himselfe saith, *call vpon me, and I will hearken vnto thee, and thou shalt glorifie me.*

For our selues, foure points there bee which commend this holy exercise.

- | | |
|-------------------|--------------|
| 1 The necessitie. | } of praier. |
| 2 The vtilitie. | |
| 3 The efficacie. | |
| 4 The dignitie. | |

1 If any good thing be necessary to a Chistian, praier must needs be necessary, because it is that means which God hath appointed to obtaine euery good thing: *aske and it shall be giuen you*, saith the Lord which giueth all, *ye get nothing, because ye aske not*, saith his Apostle: we haue no good thing in our selues, or of our selues, all is hid in God: he is the fountaine of all blessings; but he is a deepe well: we must haue something to draw vp water: the only means is praier. Is it not necessary that a poore man that hath not of his owne a crumme of bread or droppe of water, should make his want knowne to such as can and will relieue him? How much more necessary is it that Christians should make their wants knowne to God, seeing otherwise there is

4 Absolutely necessary.

Mat. 7. 7
Iam 4. 3.

no hope of receiuing reliefe from him ?

Obiect. Many prophane and wicked men who neuer call vpon God, receiue many blessings from God ?

¹ Mat 5 45

¹ *He maketh his sunne to arise on the euill, and sendeth raine on the iust.*

Ans. 1. The things which such receiue are euē as nothing not to be spoken of, because they tend not truly and properly to their good : all that they receiue are either temporall things, or onely restraining graces, which tend rather to the good of others, then of them which receiue them,

2 Such persons were much better want all those things then haue them : for because they call not on God, God giueth them no grace well to vse them, so as they abuse them to their owne destruction : ¹ *Achilles* wit, ¹ *Goliaths* strength, ¹ *Herods* eloquence were the cause of their ouerthrow in this world : and though all haue not like ends in this world, yet all heape up wrath vnto themselves against the day of wrath. Reade *Rom. 2. 4, 5.*

¹ 2 Sam. 17. 33

¹ 1 Sam 17. 9

Job. 12. 13

3 That spirit which commeth accompanied with all needefull sauing and sanctifying graces, is not gotten without praier. ¹ *God giueth the holy Ghost to them that desire him.*

¹ Luk 11. 13

2 The vtilitie or profit of praier is much very manner of way. It is profitable,

¹ Every way profitable.

¹ *Job. 16. 23.*

¹ *Legem* lost.

Maryris Apo-

log. 2. At 1701

imperatoris E-

piram ad S.R.

de praeb *Chri-*

stianorum.

1 To obtaine every good thing. ¹ *Verily, verily, I say* (saith Christ) *vnto you, whatsoeuer ye shall aske the father in my name, he will giue it you.* Note the certaintie of this promise in Christs vehement asseueration. Note the generalitie of it, *whatsoeuer.* ¹ The heathen among whom the Christians liued after the Apo-

stles

ttles daies obseruing so much, said there was nothing which Christians could not obtaine of God by praier. I might here peticularly exemplifie this by seuerall instances of all kindes of blessings, spirituall, and temporall, publike, and priuate, for our selues, and others, concerning this life, and a better, and shew how Gods children haue by praier obtained them: and also declare seuerall promises made by God for all these. But I haue in part declared these before, and I shal haue fitter occasion to handle them, when I speake of the matter of praier.

2 ¹To preuent iudgements threatned, & remove iudgements inflicted. Note for this purpose the praier of Solomon. 1. King. 8. 33.

3 To preserve, nourish and strengthen in vs all spirituall graces: ¹by Christs praier was *Peters* saith kept from failing: whereby Christ shewth that praier is an especiall meanes to be vsed to that end. So ¹the Apostle praied in the behalfe of the *Colossians*, that *They might be filled with knowledge, &c. increasing therein, and strengthened, &c.*

4 ¹As to obtaine remission of sins (which is the summe of the first petition, for which end *Peter* saith to *Simon Magus*, *Pray God, that if it bee possible the thought of thine heart may be forgiven thee*: whereby he implieth that if remission of finnes may bee obtained by any meanes, praier is that meanes) so also to subdue in vs the power of sinne, which *Dauid* well knowing, praied ¹that *sinne might not haue dominion ouer him*. I dare boldly auouch (and I doubt not but euery chistian soule that is acquainted with this holy exercise of praier, can by experience iustifie the truth of what I shall auouch) that

that the more constant and powerfull a man is in praier, the lesse power sinne hath in him; the more sinne preuaileth, the weaker is the spirit of praier: when Gods children fall into temptation, and yeeld vnto sin, their soules are intangled thereby as a bird whose feathers are besmeered with birdlime, or whose feete are caught in a snare: they cannot flie vp to heauen. If by praier they keep their hearts aloft, they are the more free from being intangled by Satan. Faithfull praier, and purpose to sinne, cannot stand together. In this respect I may not vnfitly compare the spirit of praier, to that spirit and breath which commeth from the lungs of a man, whereby that ouer-great heate, which otherwise would dry vp all his radicall and naturall moisture, is cooled and allaied, for it is praier which cooleth and allaieth in man the immoderate heate of lust, anger, malice, enuie, &c.

5 To sanctifie all Gods creatures vnto our vse: for as Gods word giueth a warrant for the vsing of the creatures which are needfull, and a direction whereby we are taught how to vse them; so praier to God obtaineth a right vnto them, and a blessing vpon them: therefore the Apostle ioyneth both these together, and saith that the creature *is sanctified by the word & praier*. for this end = Christ vsually praied before he vsed the creature: and all, euen they who haue abundance, must pray, *give vs this day our daily bread*, that they may haue a right vnto, and a blessing vpon the creatures which they vse: the like may bee said of the callings wherein we are placed, of the actions which we doe, and of all things which we haue or vse, all are sanctified by praier: who without praier doe, or vse any thing, are

1. Tim. 4. 5

= Mat. 14. 19

Eph. 5. 36 & 36

36

are vserspers, and can looke for no blessing.

To conclude, praier is profitable vnto all things.

Obi. Against al that is said of the profit of praier, some object, that the praier of many are fruitlesse: they obtaine not the things desired: yea that God sweareth he would not heare ¹ *Moses, Samuel,* ² *Noah, Daniel, Iob.*

¹ *Ier. 15. 1*
² *Ezek. 14. 14*
³ *Iam. 4. 3*

Ans. 1 Many pray amisse, & foreceiue not, wherefore that our praier may be profitable, we must learne to pray aright, as wee haue beene directed before.

2 Though God alwaies grant not his seruants request instantly, yet afterwards when there is a more seasonable time he doth, for God is the Lord of times and seasons, and best knoweth which is the fittest season, both for his owne glory and his childrens good to grant their request. For this end did not Christ at first grant ^o his mothers request, nor ^r the request of the *Cananite*. Note his answer to his Disciples. *It is not for you to know the times or the seasons which the father hath put in his owne power.*

^o *Ioh. 2. 4. 7*
^r *Mat. 15. 23*
^c *Mat. 3. 7*

3 Though he heare them not in that particular, yet in as good, or in a berter thing will he heare them. As ^a when *Paul* praied against a temptation, God gaue him grace sufficient to resist it, and when ^b Christ praied to haue his bitter cup remoued. God inabled him to drink it; whereupon it is said that ^c *he was heard in that which he feared.* ^d *Dauid* praied for his childe that died, yet was not his praier in vaine, for first his praier was a sacrifice acceptable to God. Secondly, ^e God had mercy on the soule of his childe. Thirdly, God gaue him another sonne of the same mother, a *So'omon*, a *Iedidiah*, a prince of peace, beloued of the Lord, whom God made King after *Dauid*, God better knoweth what is good for vs good.

^a *1 Cor. 12. 8, 9*
^b *Mat. 26. 39*

^c *Hob. 5. 7*
^d *2 Sam. 12. 18*

^e *Ver. 23*
124, 25.

good for vs then we do our selues: accordingly, though he heare vs not alwaies to our owne will, and grant what we suppose to be good, yet alwaies he heareth vs to his owne will, and granteth what he knoweth to be good for vs.

4 The Saints well know what God hath absolutely promised (as all needfull sauing graces, and salvation it selfe: those absolutely they pray for and obtaine) and what conditionally, as all temporall things, and such like as may make sometime to their advantage, and sometime to their damage. These they pray for with a subiection of their owne wils to Gods, as ^g Mat. 26. 39 *as Christ vnto his father, not as I will, but as thou wilt;* and the Leper to Christ, ^h *if thou wilt thou canst make me cleane;* and Dauid to God, ⁱ *Behold here am I, let him doe to me as seemeth good in his eyes.*

That which was obiected of *Moses, Samuel, Noah, Daniel, Iob* is but a meere supposition, not a thing done: besides it is said, ^k *they should deliuer their owne soules,* so as their praier should not be without profit.

3 Such is the efficacie of praier, as nothing can be more powerfull: for it preuaileth ouer all creatures, whether reasonable, or vnreasonable: and of reasonable both visible as man, and inuisible as Angels, whether euill or good: yea it preuaileth with the Creator himselfe.

1 ^l *Daniel* by praier stopped the mouths of Lions among whom he was cast.

2. By ^m *Dauids* prayer was *Achitophels* wisdom turned into foolishnesse. By ⁿ *Isaaks* prayer was *Esau*s wrath alayed. By ^o *Mordechaies* and *Esters* prayer was *Hamans* malice like *Sauls* sword turned into his owne bowels.

⁶ Very powerfull.

Magna sunt arma oratio: isabella deuicit &c. Cluyf. in Hebr. hom. 27

^l Dan. 6. 22

^m 2. Sam. 15. 31

^o 17. 23

ⁿ Gen. 32. 11

^o 33. 4

^o Est. 4. 16 & 7

10

bowels. By *Hezechiabs* prayer was the whole host of *Sennacherib* ouerthrowne. One faithfull mans prayer is more forceable then the power of a whole army: ^{1st King. 19. 15} ^{3rd} ^{1st King. 17. 11.} witnesse the example of *Moses*, who lift vp his hand while *Israel* fought against *Amalek*.

3. By prayer the Diuell when hee hath gotten fast hold, and sure possession, is cast out. It is here in this text laid downe as a meanes to subdue the forenamed principalities and powers.

4. If Christ would haue praied, he might haue had more then twelue legions of good Angels to guard him. At *Elisbaes* prayer a mountaine was full of horses, and charets of fire round about it. ^{1st Mat. 26. 53} ^{2nd King. 6. 17}

Obiect. If prayer be thus powerfull with Angels, it is good to pray vnto them.

Answer. The Angels are prest onely to Gods seruice, and alwaies behold his face: when he sends, they goe, and not when we call them. Now our prayer moueth God to send them: and thus at our prayer they come to guide vs. Vnreasonable creatures by prayer are restrained from hurting vs, and made seruiceable: is it therefore reason that we should pray vnto them?

5. By prayer *Iaakob* had power ouer the Angell, (which was the Angell of the couenant Christ Iesus, true God) who therefore was called *Israel*, because he preuailed with God. Prayer so farre preuaileth with God, that it euen forceth a blessing from him, (whereupon wee are said to *strive* or *wrestle in prayer to God*) and *staie*th: and holdeth him backe when hee is going out in wrath and causeth him to repent and reuerse his sentence denounced. ^{1st Ose. 12. 4} ^{1st Gen. 32. 28} ^{1st 1st Cor. 12. 5} ^{1st Rom. 12. 30} ^{1st Exod. 32. 10} ^{2nd 2nd King. 20. 3, 4}

Obiect. This may seeme to impeach the immutabilitye

litie, and omnipotencie of God. If man preuaile with him, how is he almighty? if he repent, how is hee vnrchangeable?

Ans. Those phrases of preuailling with God, of houlding him, of his repenting, &c. are spoken figuratiuely * after the manner of men, for our better vnderstanding, voluntarily God yeeldeth to all that hee seeth to be forced vnto. Yea he hath before hand determined so to doe, but as he appointerh the thing to be done, so the meanes whereby it is done: without the meanes nothing shall be done, vpon a right vse of the meanes all things shal be effected: now praier being the meanes appointed by God of procuring blessing, and auoiding iudgement, praier may fitly be said (in regard of that order which God hath voluntarily set downe) to be of power with God.

Many admirable, and extraordinary are the things which the praiers of Gods faithfull children haue in all ages effected. ^a At *Moses* praier the red sea was diuided a sunder. ^b At *Iosuahs* praier the sunne staid his course. ^c At *Hezekiahs* praier it turned backward. At ^d *Eliahs* praier raine was staid three yeares and an halfe together, infinite it were to reckon vp all particulars. I will bring to your remembrance onely one which among and aboue the rest is most remarkeable, which is concerning ^e Christs praier at his baptisme, by the power whereof first the heauens were clouen. Secondly, the holy Ghost descended downe vpon him. Thirdly, the father gaue an euident and audible testimony that Christ was his beloued sonne: whereby is declared that the praiers of Gods children pierce the heauens, make the holy Ghost to come into them, and cause

God

^a Exo 14. 15, 16

^b Jos 10 12

^c Isa. 38. 1, 8

^d Jam. 5. 17

^e Luk 3. 21, 22

God to witnes that they are his children, though not
visibly and audibly, yet as truly and effectually.

Obiect. These are extraordinary examples of extra-
ordinary persons, who had an extraordinary spirit: so
as ordinary persons can looke for no such matters. As
for Christ, he was the true naturall Sonne of God.

Ans. 1. These things are recorded to shew the
power and efficacie of prayer.^f To which purpose Saint *James* 5. 17
James alledgeeth that extraordinary example of the
prayer of *Eliab*. And the argument will well follow
from the greater to the lesse. For if God heard his ser-
uants in extraordinary matters, will he not much more
heare vs in such ordinary matters as wee stand in need
of, and he hath promised to giue vs?

2. Though Christ were the onely begotten Son of
God, and the proper obiect of his loue, yet in and thro-
row Christ, God hath adopted vs to bee his children:
and with that loue he beareth vnto Christ, hee loueth
vs: so as if wee call vpon him in Christs name, hee will
hearken vnto vs as vnto his children, and accept of our
prayers as if Christ had made them: for hee offereth
them vp vnto his father. *Rev.* 8. 3, 4

Thus we see that *the prayer of a righteous man auai-
leth much.* *James* 5. 16

4. There is no one thing wherein and whereby God
doth more honour his seruants, then by vouchsafing
vnto them this high priuiledge and fauour to pray vn-
to him. By prayer haue the Saints a free access vnto
the glorious throne of Gods grace: yea they haue a fa-
miliar acquaintance with him. It is a great prerogative,
that God in and by his word vouchsafeth to speake to
man; but not comparable to this, that man should

Eph. 5. 2.

talke with God: God by his word speaketh to all, euen to the wicked and rebellious, (*Prou. 1. 20.*) but none but Saints by prayer speake to him. The prayer of other is no prayer, but meere lip-labour. Wee know that it implicth much more familiarity for an inferiour freely to speake to his superiour, then a superiour to his inferiour. *Especially* though a Queene, accounted it a great fauour, that shee was louingly and kindly accepted, when shee approched into the presence of a mortall Monarch. Now consider how infinitely farre greater the diuine Maiestie is, then any humane can bee, and this will shew how high a dignitie it is to haue a free accessse vnto his glorious presence; especially if withall wee consider how full of grace and goodnesse he is to all that come before him. The glorious Angels doe admire the Saints in regard of this honour vouchsafed vnto them.

Thus wee see what strong motives heere bee to vrge this duty. If either Gods honour, or our owne honour, if to please God, or to supply our owne needs and necessities, if our owne profit and benefit bee any motives hereunto, motives are not wanting. What exercise on earth so heavenly? and yet what, whereunto wee are more dull? Oh that so rare and excellent a dutie should so rarely and slightly bee performed as commonly it is! Doth not this argue as the great corruption of our nature, so the subtil malice of the diuell? For well hee knoweth the vantage that man gaineth, and dammage which commeth to him by prayer. Let vs be grieued and humbled for our dullnes and carelesnesse herein. Let vs rowse vp our spirits and pray that we may pray.

With

with all prayer and supplication.

Hitherto of the duty it selfe whereunto we are exhorted: we are now to handle the particular circumstances, or branches of the Apostles direction.

The first is concerning the kinds of prayer, which are first intimated vnder that generall particle *all*, and then exemplified by two particular instances, 1. *prayer*, 2. *supplication*. 57
The kinds of prayer.

That we may distinctly handle the severall kinds of prayer which are here in this text comprised vnder this word *all*, and in other places of Scripture more expressely set downe, I will drawe them into some order.

Prayer may first be distinguished according to the matter, and manner thereof.

In regard of the matter, the Apostle maketh foure generall heads. a 1 Tim. 2, 1

1. *Supplications*, or deprecations which are for the remouall of euill. A 1 Tim.

2. *Prayers*, which are for the obtaining of good. wrought
in the
day

3. *Intercessions*, which are in the behalfe of others.

4. *Thanksgivings*, which are for benefits received.

These foure he referreth bin another place to two heads, b Phil. 4. 6.

1. *Requests*.

2. *Thanksgiving*.

Vnder *Requests* he comprehendeth *supplication* and *prayer*, vnder which also may be comprised *intercession*.

Againe in another place he mentioneth onely two heads.

1. *Prayer*.

2. *Thanksgiving*.

c 1 Thes. 5. 17.
18.

By Prayer, hee meaneth petition. For when this word *Prayer* is set alone, it compriseth all the kinds vnder it: when it is ioyned with thanksgiuing alone, it compriseth all kinds belonging to request. When it is ioyned with deprecation or intercession, it is restrained to a desire of good things for our selues.

The most generall and vsuall distinction is grounded on 1 *Thess.* 5. 17, 18. which is *Petition*, and *Thanksgiuing*.

Petition may be distributed according to the *things* or *persons* in respect whereof it is made.

The things which it respecteth are either *good*, to obtaine them, which is most properly *prayer*; or *euill* to remoue them, which is *supplication*; so called in english, because when wee are oppressed with any euill, it maketh vs cast downe our selues as poore suppliants, crauiug helpe and redresse.

The persons are *our selues*, or *others*. The forenamed kinds respect our selues. That which respecteth others, is *intercession*: and that is either for them, or against them.

According to this distribution we will handle vnder Prayer, put for *Petition*,

1. *Petition* for good things.
2. *Deprecation* to remoue euill things.
3. *Intercession* for others.
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1. *What*

1. What things we are to craue.
2. After what manner we are to craue them.

The things which may be asked, must be lawfull and good: for so much implicth Christ where he saith, that God will giue *good things* to them that ask him. Now *Mal. 1. 10* those things are lawfull and good which are agreeable to the good will of God: for Gods will is not only the rule and square of goodnesse, but the very ground of goodnesse. A thing is not first good, and then willed of God; but therefore good, because it is willed of God: so as Gods will giueth the very essence and being vnto goodnesse. Whereupon the Apostle hauing praised for the Hebrewes, that God would make them perfect in all *good works*, addeth by way of explanation, *to doe his will*. This general point of framing our petitions according to Gods will, Saint *Iohn* expressly laieth downe, saying, *If wee aske any thing according to his will, hee heareth vs.* *1. Iohn 5. 14* Would we then know what are those good and lawful things which may be asked? *search the Scriptures*, for in them is Gods will reuealed. If we haue our warrant from thence for the good things we aske, then may we boldly aske, and looke to receiue them.

But because this is a large field, and a wide sea, Christ hath made an *epitome*, a brieve collection of all such things as are good and lawfull to be asked, and compriled them in those few petitions of the *Lords Prayer*. Where we may obserue two generall heads of them.

What good things are to be asked in prayer.

1. *Gods glory* in the three first petitions, wherein praying to God we say, *Thy name, Thy kingdom, Thy wil.*
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 a 1 Cor. 10. 31 ^a nothing is to be craued but that which may make
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 b 8 end 12. 33 in opposition, *that* were to be preferred to *this*, as ^b *Moses*
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Things not absolutely promised they pray for with subiection vnto Gods will and wisdom. For there are many things which are good in their kinde, yet so far make more or lesse to Gods glory and mans good, as it pleaseth God by his wise prouidence to dispose them. For example, God hath made an absolute promise of the perpetuall continuance of the Church, but not of a continuall outward flourishing estate thereof, for hee can turne the persecution of his Church to the increase thereof, and so gaine honour to himselfe, and bring good vnto his people thereby. Thus for the time of accomplishing Gods promises, sometimes a long date, sometimes a short date may most make to his glory: and for the meanes, sometimes one kinde of meanes, sometimes an other, with other like circumstances.

*Sanguis Mar-
tyrum semina
ecclesia*

In all these we must in our prayers either expresse, or reserve in our mindes some secret limitations, as these, *If God see it to be good, if his good pleasure bee such, if it may stand with his glory, &c.*

II For *Deprecation*, or supplication, we haue expres ^{§ 9} a Deprecation against euill things ^{Heb. 5.7} warrant in the fift and sixt petitions of the Lords prayer: and also in the example of Christ (^a who offered up ^{1 King. 8.33} supplications with strong crying and teares, and was also heard in that which hee feared) of Solomon (^a who expresseth many particular branches heereof in the prayer ^{2 Chr. 7.13} which he made at the dedication of the temple) and of other Saints in all ages: yea likewise ^{or} in the answer ^{or} which

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cation against
euill things
= Heb. 5.7
= 1 King. 8.33.
= 2 Chr. 7.13.

Psal. 50. 15 which God gaue to *Solomons* prayer, and ² in the many promises which God hath made to deliuer vs from euill.

What euils
are to be prai-
ed against
Malum culpa,
malum pena
1 Sinne.

Here also we are to consider the matter and manner. what wee are to pray against, and how. *Euill* to be prai-
ed against, is either *of fault*, or of *punishment*.

Euill of fault is *sinne*. This is the first euill that euer was in the world: the greatest of all euils (a greater euill then the torment of hell) and the cause of all euill of punishment (for ³ *sinne when it is finished bringeth forth death*)

⁴ *Iam. 1. 15*

In regard of this euill, three things are to bee prayed against, 1. The *guilt* of sinne. 2. The *power* of it. 3. *Temptations* thereunto.

⁵ *Psal. 51. 3*

⁶ *19. 13*

⁷ *Mat. 26. 41*

Against the first wee pray in the first petition: against the second and third in the sixth petition. In regard of the first *Dauid* thus prayeth, ⁸ *Wash mee thoroughly from mine iniquitie, and cleanse mee from my sinne*. In regard of the second, thus, ⁹ *Let not presumptuous sinnes haue dominion ouer mee*. In regard of the third *Christ* saith to his Disciples, ¹⁰ *pray that yee enter not into temptation*.

The *guilt* of sinne maketh vs odious and obominable in Gods sight, whose fauour causeth our happines. The *power* of sinne maketh vs more and more to prouoke his wrath which is vnsupportable.

¹¹ *Col. 1. 13*

¹² *1sa. 42. 1*

¹³ *Mat. 3. 17*

¹⁴ *4. 3, 4*

Temptations vnto sinne simply in themselves work neither of those two mischiefes. For *Christ* (who was alwaies most amiable in Gods sight, ¹⁵ the son of Gods loue, ¹⁶ in whom his soule delighted, and who neuer prouoked Gods wrath, ¹⁷ for God was alwaies wel pleased in him) was oft tempted to sinne, as ¹⁸ by *Satan* himselfe in the wildernesse, by *Scribes*, *Pharisees*, and o-
ther

ther such enemies, yea by ^f *Peter* when he tould him of ^{Mat. 26. 32.} his suffering: but all his temptations could neuer make him sinne. As a fire-brand thrust into the Sea is presently quenched, so were all temptations cast against Christ. Yet notwithstanding temptations to vs are very dangerous, because of our pronenes and readinesse to yeeld vnto them. Wee are by nature to temptations, as gunpowder is to fire: the least spark of fire quickly causeth all the gunpowder to flame out. Instance ^g *Danid*, who at the sight of *Bathsbeba* was inflamed ^g *Sam. 11. 2* with lust, and ^h *Peter*, who at the word of a silly maide was soone brought to deny & forswear his master. If these in whom Gods renewing Spirit abode, were by reason of the flesh so prone to be ouertaken by temptations, how can such stand against them, in whom the flesh raigneth, and where is nothing to restraine them?

Against the guilt and power of sinne wee must simply, absolutely, instantly pray, and neuer cease till God heare vs.

That wee may with the greater indignation pray against them, wee must first narrowly and thorowly examine our selues, and search what sinnes wee haue committed, and amongst our many sinnes, which are the most odious, which the most dangerous, what sins we are most adicted vnto, and what beare greatest sway in vs. Thus when we see what greuous sinnes we are slaues vnto, wee shall with great vehemency, as ⁱ *Danid*, ⁱ *Psal. 51. 1. &c* and with teares as ^k *Peter* pray against them. The reason why most so seldome, so coldly and faintly pray against their sins, is because they neuer examine themselves: they see not how vile and wretched they are by reason of them.

Against

Against temptations wee are to pray especially, that wee bee not giuen ouer vnto them, and ouercome by them: but that the Lord would either deliuer vs from the temptation, or so assist vs therein, that it turne not to our destruction, but rather to our good.

2 Outward
iudgements

Euill of punishment is threefold, } 1. *Temporall.*
2. *Spiritual.*
3. *Eternall.*

1 Gen. 2. 17

Temporall punishments are all outward iudgements, miseries and plagues in this world: these are in themselves effects of sinne: from sin they came first: had man neuer transgressed, none of these had euer beene inflicted vpon him: *in the day thou eatest of the tree forbidden thou shalt die the death* saith God to man: all temporall iudgements are forerunners of death, and appurtenances thereof, and so comprised vnder it.

3 Spiritual
punishments
of sinne

These may be sanctified, and made medicinable: and so they are, in and thorow Christs suffering, to Gods children: all outward afflictions are Gods physicke to the faithfull. Absolutely therefore they are not to bee praied against, but we are to pray either to haue them remoued, or else sanctified vnto vs.

Spiritual punishments, are slavery vnder Satan, the world and the flesh, a seared and a dead conscience, hardnesse of heart, blindnesse of minde, carnall securitie, impenitency, infidelitie and such like. These are searefull euils, and to be praied against, as hell it selfe.

4 Eternal dam
nation

Mat. 9. 44

11 Rev. 10. 14

10 & 14. 10

The *Eternall* punishment of sin, is such as cannot bee expressed: it is set forth by the most intollerable tormētts that be, as the gnawing of a *worme that neuer dieth*, *a lake of fire*, *a yea fire and brimstone*, &c.

This euill causeth an irrecoverable and perpetuall separa-

seperation from God : and maketh men to blaspheme the God of heaven for their paines : in which respect it is absolutely to be praied against : for as sinne maketh men most wretched, so this punishment of sinne maketh men most accursed.

For all Saints,]

Respect must be had to others in our praiers as well as to our selues : for in the Lords praier such petitions as respect the good of man are set downe in the plurall number, *give vs, forgive vs, deliuer vs.* Expressly the Apostle commandeth to *pray one for another.*

This is to be done in regard of God

1. To whom praier is made.
2. Our selues who make it.
3. Those for whom it is made.

1 In that we call vpon God for others as well as for our selues, we acknowledge him to bee not onely our owne father but also the common father of others, in which respect Christ hath taught vs to say *Our father* : yea thus we acknowledge God to be that onely fountaine from whence both our selues and others also receive all needfull blessings. So as this maketh much to the honour of God.

2 Hereby we performe a duetie of loue, one of the most principall dueties that bee. This Christ plainly sheweth, where he maketh it a branch of loue : for having said *love your enemies*, he addeth *pray for them.* Now loue is a due debt which we owe to our brother: by performing this great duetie of loue, wee pay a great part of our debt. Thus wee see that it is a matter both of charitie and of iustice : they which neglect it sin.

3 There

3 It is very profitable.

3 There is no one thing wherein and whereby we can be more beneficiall, and doe more good to any, then in and by praier. We heard that praier is profitable vnto all things, it extendeth to the good both of bodie and soule, of the temporall and eternall estate of others as well as of our selues.

Such reproofe as

3 Take no notice of others necessities,
d Lam. 1.18

Vse 1 Most worthy of much blame are they who are neuer moued to pray but in their owne needs and distresses: of these,

1 Some will take no notice of others necessities. The Church of the Iewes in her captiuitie complained of such, saying: *4 haue ye no regard all yee that passe by this way?* if them selues be well in their owne conceits, they thinke all other should be well.

2 Are not moued therewith.

2 Lef. 19. 31, 32

2 Somethough they take notice, yet are no whit moued to any compassion: as the Priest and Levite which came and looked on the man that lay wounded and halfe dead in the high way, but hauing no compassion passed by on the other side. Such were those of whom the Prophet complained, saying: *6 No man is sorrie for the affliction of Ioseph.*

1 Am. 8. 6

3 Thinke this a needles duetie.

3 Job 21. 15

3 Some though they be moued, yet performe not this duetie, because they thinke it to be an idle friuolous thing, nothing auailable or profitable: such were they whom *Iob* bringeth in thus speaking, *5 What profit should we haue, if we should pray vnto the Almighty?*

The first sort of these bewray too much selfeloue.

The second sort discouer too great senselesnesse, and plaine inhumanitie.

The third manifest too much distrust in God, and plaine atheisme.

All of them as they violate that excellent Christian duetie of *loue*,^h which *seeketh not her owne things onely*,^b but desireth and seeketh the good of others also: so they straiten and impaire the rich treasure, and large ocean of Gods goodnesse and mercie, which extendeth it selfe to all of all sorts.

^b 1 Cor. 13. 2

Vse 2 For our parts if faith in God and loue to our brethren abound in vs, they will make vs diligent in obseruing the needes of others, they will worke in vs a fellowfeeling, and moue euent the bowels of compassion in vs, and so prouoke vs to commend our brethrens distresses to him whom we know to be able to succour them. What madeⁱ the friends of the palsee man so diligent in bringing him to Christ? or what made^k the woman of Canaan, and^l the father of the lunaticke childe such importunate suiters to Christ for their children? was it not their faith in Christ, and their loue to those parties?

All prouoked to afford others the helpe of their prayers.

ⁱ Mar. 2. 3, 4

^k Mat. 15. 26

^l Mar. 9. 23, 24

Thus wee haue heard that praier is to be made for others: We will further shew more distinctly, First who those other be which are to be praied for. Secondly in what order others are to be praied for. Thirdly what things are to be asked for in praier for others.

The first point I will first handle negatively, and declare who are not to be praied for. And then affirmatiuely and declare who are to be praied for.

In generall they are not to be praied for, whom we know our prayers cannot helpe. These are

§ 11.
For whom
praier is not
to be made.

1. All such as are dead.
2. They which sinne against the holy Ghost.
3. They concerning whom God hath giuen an expresse charge to the contrary.

Concer-

1 Not for the
dead.

21 Sam. 12. 23

b Mar. 5. 35

Concerning the dead note what *David* saith, ^a *Why should I now fast?* that which was said to *Saïrus*, who sought helpe of Christ for his childe ^b (*Thy daughter is dead, why diseasest thou the master any further*) had bin to purpose, if Christ had not extraordinarily and miraculously raised her from the dead. But such miracles cannot now be expected; therefore the dead are to be let alone: for throughout the whole Scripture there is not one title which saouureth of any such matter, but rather against it. We reade in the law of many sacrifices appointed for all sorts of people in all kinde of distresses, but of none for the dead? So also of many praier prescribed for the liuing both in the old and new testament, but of none in either for the dead. ^c The Apostle where of purpose hee setteth himselfe to direct Christians how to carrie themselves toward the dead, and how to comfort themselves in regard of their deceased friends, hath not a word of praier for them.

Though these be negatiue arguments, yet are they not lightly to be reiected: for they plainly shew that *praier for the dead* is a new-found doctrine, an article inuented since the Prophets and Apostles times, without warrant of the word: now the spirit warneth that ^d *none teach other doctrine*, auouching, that if any doe, ^e *he is proud and mad*, and therefore biddeth ^f *avoid* such; yea ^g he denounceth a fearful curse against them which preach ^h *otherwise* then the Apostles had done. Besides this being without warrant of the word, how can it bee performed in faith? ⁱ if not in faith, how can it bee acceptable to God? To say the least against praier for the dead, they must needs be vaine and fruitlesse: for Gods determinate iudgement passeth on euery one so

soone

^d 1. Tim. 1. 3

iniqui dicitur

^e & 6. 4

^f Rom. 16. 17

^g Gal. 3

vni

^h Heb. 11. 6

Qualis exierit

de hac vita sa-

lu redderit illi

vita. Aug. in

Psal. 36.

soone as they die: ^k *if they die in the Lord blessed are they:* ^k *Rev 14.13*
 if they die in their sinnes, they are irrecoverably cursed,
 as is implied in the parable of *Dives* being in hell, to
 whom *Abraham* being in heauen thus saith, ¹ *They which*
would goe from hence to you cannot, neither can they come
from thence to vs. Herein is the prouerb verified, *Where*
the tree falleth there it lieth: for as life leaueth vs, so
 iudgement findeth vs. Praier therefore for the soules
 of the deceased, is as physicke for the bodies of the
 dead.

As for Purgatory (which Papists make to be a mid-
 dle place betwixt heauen and hell, where they say all
 such are as die not in mortall, but in veniall sinne, and fiction.
 from whence by the praier of the liuing they may be
 released) it is a meer fiction inuēted of mans idle brain,
 and maintained to increase Antichrists earthly trea-
 sures: it is against the current of the Scripture, which
 acknowledgeth but two sorts of people, ^m *children of seckennā: terti-*
the king dome, and children of the wicked, faithfull and vn-
 faithfull, and accordingly onely two places after this
 life, ⁿ *heauen and hell.* The distinction likewise of mor-
 tall and veniall sinne, as they vse it, making some sinnes
 in their owne nature by reason of the smalnesse of
 them *venial*, is against the word, which saith indefini-
 tively of sin (excepting no sinne at all) ^o *the wages of sin*
is death. Wo to them that after this life enter into any
 fire: the Scripture no where mentioneth any tem-
 porarie fire after this life, but ^p *euerslasting* and ^q *un-*
quenchable.

Obiect. 1. The second petition compriseth the dead
 vnder it.

Ans. That petition hath not any particular respect

to

to any particular person departed, so as it cannot iustifie any particular prayers for a particular person deceased, which is the question in controuersie. Indee that petition respecteth the whole body of Christ, some of the members whereof are the Saints now dead: but it followeth not thereupon that it is a prayer for the dead: for principallie it respecteth the liuing, and the dead onely by consequence. Besides it implieth no altering of the estate of the soules of the dead, which is another point in question.

Object. 2. Many praied for their children and friends which were dead, and had them restored to life.

Ans. 1. This is nothing to the alteration of the estate of the soules, which is the point in controuersie.

2 Those were extraordinary examples done by extraordinary spirits, and are no more exemplary then the Israelites passing thorow the red sea, or *Moses, Elias,* and Christs fasting fortie daies.

Use.

This point is to bee noted as against the erronious doctrine of Papists, who maintain prayers for the dead: so against their superstitious practises, who vse vpon Church-wals, Church-windowes, graue stones, and the like to set this phrase *Pray for the soule of A.B.* and if any haue beene bountifull to their Church, they vse to offer vp *Masses*, and to say *dirige*, and to sing *requiem* for their soules from time to time. All which (to say the least) are toyish and childish.

Dirige & requiem are the first words of certaine prayers for the dead,

Not much vnlike is the practise of many ignorant and superstitious persons among vs, who, if mention be made of any of their friends departed, vse presently to say *God be with him, the Lord be with his soule*, or *God haue mercy on his soule*, with the like. Marke the persons

sons that most commonly vse these vaine wishes, and you shall obserue them to bee such ignorant and irreligious persons as neuer pray for their friends while they are aliue: for if they knew how to pray aright for their friends, they would not make such vnprofitable wishes for them. Wherein note their preposterous course: when true praier is warrantable, acceptable, honorable to God, and may bee profitable to him for whom it is made, being commanded of God, and agreeable to his will, they impiously neglect it: but when there is no warrant to make it, no hope of doing any good by it, they superstitiously vse it.

Marke their apology, and ye shall finde it as foolish, as the thing it selfe is toyish. For if any reprove them for it, presently they say, *what hurt is it?*

Obiect.

Ans. It is hurt enough that there is no good in it: that it is vaine and idle. ^a *Of euery idle word that men shall speake, they shall giue account at the day of iudgement.* Too many idle words passe from them, who are most circumspect and watchfull ouer their words. Is it not enough for men to let slip vnawares idle words, but that they must also iustifie idle prayers? ^b All things must be done in *faith*, ^c all to *Gods glory*, ^d all in *loue*. Much more Prayer which is the most excellent, and heavenly action that can be performed. But these wishes can not be in *faith*, because they haue no warrant: nor to *Gods glory*, because they are not agreeable to his will: nor in *loue*, because they can bring no profit.

^a Mat. 12. 36

^b Heb. 11. 6
^c 1 Cor. 10. 31
^d 16. 14

Obiect. 2. Were wee not better say the Lord be with them, then the Devil take them?

Ans. Is there not a meane betwixt extreames? must yee needes be superstitious, or impious? seeing Gods

B b

deter-

determinate iudgement is passed vpon them, and they are come to the place of their euerlasting abode, why leaue yee not them to their owne master, and pray for the liuing, who may reape good by your prayers?

1 Prayer not
to be made
for such as sin
against the ho-
ly Ghost
e 1 Ioh 5 16
1 Mat. 12. 31,
32

2 Concerning those who sin against the holy Ghost, wee haue an expresse inhibition not to pray for them, and the reason rendred, because *it is a sinne vnto death: that is (as Christ more plainly setteth it downe) shall not bee forgiven vnto men neither in this world, nor in the world to come.* Their iudgement is as certaine as if they were dead, yea and by their sinne manifested to bee certaine.

This sinne is very hardly discerned: there is neede of more then an ordinary spirit to discouer it. The ground of this sinne is set, obstinate malice against Christ and his truth made knowne vnto them by the spirit of reuelation. The effect of it is an vniuersall apostasie, an vtter renouncing of that truth, and that with plaine blasphemy. Now seeing no man can know what is the spirit and heart of an other by an ordinary spirit, who shall iudge a man to haue committed that sinne? The Prophets and Apostles could discern them, as *Paul* discerned *Alexander*. Since their times wee reade onely of one who by the Church hath been adiudged to haue committed that sinne, which was *Italian* called the *Apostate*.

8 2 Tim. 4. 14,
15

3 Prayer not
to be made
for such as are
expressely re-
iected

9 2 Sam. 16. 1

3 For those of whom God hath given an expresse charge to the contrary, and who are expressely and apparently reiected of God, if any pray, doe they not thwart & gain-say the reuealed will of God? We reade not that *Samuel* prayed for *Saul* after the Lord expressely forbade him. Had *Ieremias* praied for the people after the Lord said

said

the sinne against the holy Ghost is to be referred to the iudgement and censure of the Church, and not of any one particular man, except he had an extraordinary spirit. But howsoever they like sencelesse patients seeke their owne ruine: yet let vs like good physitions & faithfull friends be the more tender ouer them, and afford them the best helpe wee can, both by wise counsell and seruent prayer.

Thus much touching the negatiue, who are not to be prayed for.

§ 12 For who
prayer is to
be made

The affirmatiue (*who are to be prayed for*) is very general. For (except those before excepted) all of all sorts are to bee prayed for. Indeede the Apostle in this text nameth none but *Saints*, yet simply hee. excludeth not all other, but rather more forceably vrgeth this duty for the Saints: as if hee had said, *whomsoever ye forget, forget not any of the Saints: let them especially aboue all bee remembred.* In effect so much is heere implied, as is expressed Gal. 6. 10. *Let vs doe good vnto all men, especially vnto them who are of the household of faith.*

If this place excluded all but *Saints*, and implied that none but they should be praied for, it would thwart and contradict many other places of scripture which shall be declared when wee proue that such as are not of the Church may bee prayed for. Wherefore because the two later sort who sinne against the holy Ghost, and who are reiected of God, are not by ordinary spirits discerned, I may for an ordinary direction say,

All in general
to be prayed
for
1 Tim. 2. 1

All men liuing on earth are to bee prayed for. So much the Apostle himsele expressly auoucheth. * For in direct termes hee exhorteth that *prayers bee made for all men.* All I say, whether they bee in the Church or out

of it, called or not called, friends or foes, publicke or private persons, rich or poore, yong or old, male or female, bond or free, of what estate or condition soeuer.

I will giue particular proofs of these particulars when I declare in what order they are to be prayed for. In the meane while note these generall grounds and reasons.

1. All are made after the same image of God that we *Reasons*. are, all are of the same mould, ^dall our owne flesh, ^{d Isa 58.7} all our neighbours, and therefore as other duties of ^{e Luk 10.39,} loue, so this which is the most common and generall ^e duty of all is to be performed for all.

2. Besides for ought wee know all may belong to the election of God, and so haue a right to the priuiledges of Gods elect.

Obiect. Sure it is that euery one is not elected, there alwaies haue beene, still are, and euer shall bee a mixture of reprobates with elect: for this world is Gods field, ^{f Mar. 13.38,} wherein are tares as well as wheete, a *Sea* wherein are bad ⁴⁷ things as well as good. Yea sure it is that the greater sort are reprobates: for ^g fewe are chosen: ^h narrow is the ^{i Mat 21.14} way that leadeth to life, and fewe there bee that finde it, but ^{h & 7.13,14} broad is the way that leadeth to destruction, and many there bee which goe in thereat.

Answer. Though this bee most true, yet can wee not say of any particular man that hee belongeth not to Gods election. If he be not now called, hee may heereafter. Though hee bee now a wolfe, hee may become a lamb, as *Paul* did. Wherefore to resoluue this point distinctly, all men ⁱ jointly together may not be prayed for, because all belong not to Gods election. Yet all men ^{Non est desperandum de malis sed pro ipsius ut boni fiant studiosius supplicandum: quia numerum sanctorum de numero impiorum semper auctus est.} *generally* (except before excepted) may and must bee prayed for. So as there is not any one excepted. There is not any Countrey, any sort or condition of people, any one man of who we can say, *he is not to be prayed for.*

Obiect. The Pope of Rome is Antichrist, and Antichrist is branded to bee ^k *that man of sinne*, which is, a *sonne of perdition*.

Ans. Wee may not conceiue any particular man to be Antichrist, but rather that Seate and State where the Pope sitteth, or that Hierarchie, the head whereof the Pope is, or the succession of Popes one after another.

Reason.
Iudicium charitatis non in fallibilitate
¹ 1 Cor. 13. 7

The ground of prayer is the iudgement of charity, & not of certenty. Now ¹ *charity hopeth all things*. It hopeth that they which are out of Christs fold, may in time be called into it, that very persecutors of the Gospell may proue professors of the same.

I doubt not but vpon this ground, & in the forenamed respect that clause in our publike leiturgy (*that it may please thee to haue mercy on all men*) is vsed; against which some haue too vncharitably excepted.

⁵ 11 In what order others are to be praised for

^a 1 Job. 4. 16

For the *order* of praying for others, praier being one of the most proper and principall effects of loue, followeth the order of loue. Now the proper obiect of true loue is *God*, who by a proprietie and excellency is called ^a *Loue*: the liker any are to God, and the neerer they come to him, the more dearely ought they to be loued, and in loue to be preferred before others: accordingly in our praiers ought they to be preferred, as

¹ Saints

^b Job. 17. 9
^c Rom. 1. 7
¹ Cor. 1. 3
^v Pet. 1. 2

¹ *Saints*, who are here in this text by name expressed, to shew that they must most of all be remembered. ^b Thus did Christ pray especially for them which were *given him out of the world*. And the ^c *Apostles* remember the *Saints* by name in their benedictions.

Reason 1 Of all men these are neereſt, and dearest

vnto

vnto God, ^a they doe most resemble him in diuine qualities, and are best beloued of him. d 1 Pet. 1.4.

2 ^a God is especially good vnto such; ^f for he is ^a e Psal. 73. 1.
father of all men, especially of such as beleue. f 1 Tim. 4. 10.

3 They are knit vnto vs by the neereft and firmeft bond that can be, which is the spirit of Christ, ^g for by g 1 Cor. 12. 13.
one spirit are we all baptiz'd into one body. In this respect h Mat. 2. 10.
 we are said to haue all ^h *one father*, to be ⁱ *one body*, one i Eph. 4. 4.
 spirit, yea to be ^k Christ. k 1 Cor. 12. 13.

4 The promises which are the ground of our prayers, doe especially belong vnto them: so as with strongest confidence we may pray for them. l Acts 2. 39.
m 1 Pet. 1. 4.

Use. Here see the priuiledge of Saints, they especially and aboue all haue the benefit of the prayers of all their fellow Saints. For this being commanded to all, all the Saints will haue care to performe it: yea the Saints alone partake of the benefit of others prayers: for though many wicked ones be prayed for, yet the benefit returnes into their bosome who make the prayer, as Christ said to his Disciples, *Mat. 10. 13. If ye salute an house, and if it be not worthy, let your peace returne to you.* n Saints haue all the benefit of one another's prayers

2 *Publicke persons*, as Ministers of the word, (of whom we shall more particularly speake on the 19. *verse*) and Magistrates as ^a *Kings with all that are in authority*, who by name the Apostle mentioneth, where he exhorteth to pray for others: and *Dauid* by name prayeth for them saying, ^b *Giue thy iudgements to the King, O God, and thy righteousnesse to the Kings sonne.* a Publicke persons.
b 1 Tim. 2. 2.
c Psal. 72. 1.
 Vnder these may be comprised all that haue any publique charge ouer others:

1 By reason of their office, they stand in Gods room, *Reasons.*

and beare Gods image, and in that respect are called

* *Pfal* 82.6.

* *Gods sonnes, yea Gods.*

Psal 138.3.

* *1 Tim.* 2.2.

2 They are of greatest vse, and in place to doe most good, and in that respect are (*P* as *Dauid's* seruants said of him) worth *ten thousand* others. *1* This reason alleageth *S. Paul* to vrge this duety, *that we may lead a quiet and peaceable life, in all godlinesse and honesty*, whereby he implyeth that vnder God they may be an especiall meanes for vs to lead such a life.

3 Kindred and friends.

* *Gen.* 2.24.

* *1 Cor.* 12.13.

* *1 Cor.* 17.18.

* *1 Cor.* 43.39.

* *1 Cor.* 24.12.

* *1 Cor.* 39.5

3 Such as God hath linked vnto vs by any outward naturall, and ciuill bonds, as *kindred, alliance, neighbourhood, friendship, office*, or the like. Now the nearer these bonds be, the more especially must we pray one for another. *2* The neereft outward bond is matrimony, therefore husbands and wiues must most especially pray one for another, as *1* *Isaack* for *Rebecca*: then parents and children, as *1* *Abram* for *Ismael*: next Brothers and sisters, as *2* *Ioseph* for *Beniamin*: and masters and seruants, as *3* *Abrams* seruant prayed for his Master. *4* The blessing which God bestowed on *Potiphar* for *Ioseph's* sake, sheweth that *Ioseph* prayed for his Master: likewise such kindred as are out of the family, one for another, and neighbour for neighbour, friend for friend, countryman for countryman, &c.

Reason.

* *Eph.* 4.16

* *1 Cor.* 12.13.

God hath knit persons together, by those outward bonds for the mutuall good one of another, that they might be more helpful one to another. In which respect the Apostle calleth these bonds, *2* *ioyns of furniture, or bonds of ministration*, that is bonds whereby the severall parties that are knit together furnish one another, by receiuing helpe one from another, and conueighing helpe one to another. Now prayer is the best meanes where-

wherein and whereby we may be helpfull one to another.

4 *Strangers*, even those with whom we have no acquaintance, and to whom we are bound by no other bond, then that common bond which passeth betwixt man and man, whereby all *Adams* sonnes are knir together. These are comprised vnder that general paticle *all men*.^a In diuers Psalmes are Prayers for the Gentiles.

^a *Pf. 67. & 119*
^b *Abram* prayed for the Sodomites. ^b *Gen. 18. 34*

Loue extendeth it selfe so far. For the Law expressly commandeth *to loue the stranger, and to be helpfull vnto him*. And Christ excellently setteth it forth in the example of the Samaritan, that succoured the wounded man whom he found in the way. *Reason.*

5 *Enemies*, even those who hate, curse, hurt and persecute vs. This Christ expressly commanded, and himselfe also practised, for when his enemies had spit out the venome of their malice against him, and done what hurt they could vnto him, he prayed for them, and said *father forgive them*. So did his Apostle both command it, & practise it: For to others he said, *Blesse them that persecuse you*. Of himselfe he said, *We are euill spoken of and we pray*. While the enemies of Stephen were throwing stones at him as thicke as haile-stones,

^c *He kneeled downe and cryed with a loud voice, Lord lay not this sinne to their charge.* ^c *Act. 7. 60.*

Thus indeed shall we manifest true Christian loue to be in our hearts: for christianity teacheth vs to *ouercome euill with goodnesse*. The Scribes and Pharisees which followed the principles of nature, taught *to hate enemies*. So did the Heathē in their best morall Philosophy. Christians only and those true and sound christians

Reason.

^d *Rom. 12. 21*

^e *Mat. 5. 43*

Man can attaine to this extent of loue: it is impossible for a naturall man to loue his enemy truly and intirely: none euer did, or can doe it, but those who haue the spirit of Christ in them.

Use.

Great failing
in praying for
others.

If in these points of praying for others we obserue how farre most goe, wee shall finde how exceedingly most faile therein, and come short of their dutie.

Few pray for
their enemies

1 Not onely Atheists, but euen few of those that beare the title of *calling upon God*, come to this extent of loue to pray for their enemies. Many can pray for their friends, but who for their enemies? I doubt not but many finding this point so clearely and evidently laid downe in the Scriptures, are perswaded that it is a dutie, and thereupon sometimes when their blood is colde, and the wrongs of their enemies somewhat out of their mindes, can say, *God forgive them*: or for forme and custome sake, when they heare the minister utter this clause of the Letany, *That it may please thee to forgive our enemies, persecuters, and slanderers, and to turne their hearts*, can answer, *We beseech thee to heare vs good Lord*: but from the heart to pray for them euen when they wrong vs, or while their iniuries are fresh in our memories (as ^a Christ, and ^b Stephen did) is a rare matter, so rare as few attaine vnto it: witnesse that proauesse which is in the best (if not openly to curse, and vse fearefull imprecations as the worser sort do yet) inwardly to wish, and imagine many evils against them. This desire of reuenge being one of the lusts of the flesh, we must labour to maintaine a contrary lust of the spirit, which is to loue our enemies, and pray for them: for ^c *The spirit lusteth against the flesh*. If wee be led

^a Luk. 23. 34
^b Act. 7. 60

^c Gal. 5. 17

led by the spirit, wee shall not fulfill the lusts of the flesh.

2 If it be a breach of loue not to pray for our enemies, how great a fault is it to refuse, or forget to pray for those who neuer hurt vs, because they are strangers vnkowne, and (as men thinke) they no whit be- holding vnto them? Is this for Gods sake, Christs sake, conscience sake, and loue sake without respect of persons to performe this duetie? If such knew the benefit of praier, they would be glad to pertake of the benefit of their praiers who neuer knew them: Is it not then good reason that strangers whom they neuer knew should also pertake of the benefit of their praiers?

Many pray for
none that are
strangers to
them.

3 If to forget strangers be such a fault, how monstrous, inhumane, and vnnaturall a thing is it, to neglect this maine duetie of loue, wherein wee may doe so much good, and not performe it for those to whom wee are bound by particular and peculiar bonds? not onely some kinsfolke as farre off, countrimen, fellow-citizens, townesmen, parishoners, neighbours, friends, and such like, but many which are very neere of blood, of one and the same familie, bedfellowes, with the like, neuer pray one for another. Not husbands and wiues, parents and children, &c. many Parents, otherwise prouident for their children, faile in this maine point, whereby it commeth to passe that their prouidence faileth of the issue desired and expected. ^d The Apostle saith, *If d 1.Tim. 5.8*
there be any that prouideth not for his owne, he denieth the faith and is worse then an infidell. What is he then that praierh not for his owne? shall not *Diuēs* rise vp in iudgement against such, * who being in hell praied that

Some pray
not for those
to whom they
are bound.

e Lk. 16. 17. 28

Lazarus

Lazarus might goe to his fathers house, and to his brethren to testify vnto them, least they also should come into that place of torment?

Some forget
their Magi-
strates, and
Ministers.

4 The very heathen could say that a mans country is to be preferred before his family, publike persons before priuate, yet many who profess themselves christians are very vnmindfull of the Church and common-wealth where they liue, neuer calling vpon God for Ministers and Magistrates. May we not well thinke that this is one cause why there are so few good, why such corruptions in both? assuredly if God were faithfully, earnestly, instantly called vpon, we should haue more store of better.

Some pray not
for Saints.

5 In the last place what may wee thinke of those who pray not for the Saints, all of whom aboue all other ought to be praised for? can the loue of God be in such? But then what of such, as are so far from praying for any of them, as they curse them, and wish all euill against them, in this respect, because they are Saints and vpriight in heart? there bee husbands that curse such wiues: parents, such children: masters, such seruants: Magistrates, such subiects: ministers, such people: and so on the other side, wiues such husbands, children such parents, &c. so also brothers such brothers, kinsmen such kinsmen, neighbours such neighbours, &c. Well may we thinke that they who thus hate whom God loueth, and curse whom God blesteth, are neither loued of God, nor shall receiue blessing from him, vnlesse they thorowly repent. The Apostle saith, *pray for all Saints*, among Saints excluding none at all, they curse *all Saints*, euen those that are by outward bonds nearest knit vnto them. This their bitter spight against Saints, whom

Some curse
them,

whom otherwise they could loue if they were not Saints, argueth that they haue no part or fellowship in the body of Christ, nor in other priuiledges of the Saints.

For the things which we are to aske in praier for others, in generall they are whatsoeuer we may aske for our selues: for prooffe whereof obserue the forme of the Lords praier: in euery petition, where wee aske any thing for our selues, we include others: we aske bread for others, *give vs our daily bread*: so likewise forgiveness of sinnes, freedome from temptation, and deliuerance from euil. Here therfore I might runne ouer againe all those particulat points which were before deliuered concerning good things whether temporall, spirituall or eternall to be praied for, and euill things whether euill of fault, or euill of punishment to bee praied against, and apply them to praier made for others: but that needeth not, onely here obserue this generall rule, that *according to the needes of others are praier to be made for them.*

S 14
What we are
to pray for in
the behalle of
others.

1 If they bee not called, pray that they may be conuerted: no doubt but Christs prayer on the crosse was the cause that so many Iewes after his death were conuerted. The like may be said of *Steuens* praier.

Ideo de terra
euelluisti Pau-
lus, quia in ter-
ra inclinatius
exauditus est
Stephanus. Aug
ser. 4. de Steph.
c. Col. 1. 9

2 If they be called, pray that they may be established, and grow in grace, as *Saint Paul* did.

3 If they haue sinned, pray that their sinnes may be forgiven.

1 am. 5. 15

4 If they bee sicke, pray that they may bee raised.

5 If they be wrongfully imprisoned, that they may be deliuered, and so according to other needs.

1 ioh. 13. 18, 19

Obiect:

Obiect. Thus may we crosse Gods determined purpose, by praying for those things which God doth not purpose to grant: as to pray for a mans life, when his time of departure is come.

Ans. 1. The same might bee objected against praier for our selues: and then what praier should be made?

2 Gods revealed will is the rule and ground of our praiers: wee are not to search into his secret counsell: but whatsoeuer we finde warranted in the word, to pray for.

3 In all praiers for others we must pray with limitation, and subiection to Gods will: there is nothing for which we can pray so absolutely in the behalfe of others, as in our owne behalfe: for wee cannot know the estate of others, so well as of our selues.

§ 11
Imprecation.

The fourth and last branch of praier is *Expostulation* or *imprecation* against others, which is a kinde of praier whereby iudgement and vengeance is desired.

In handling this point, I will shew,

1 What the persons be against whom imprecations may be made.

2 In what respect they may be made.

No man must
pray against
himselfe

a Eph 5. 29

For the *persons*, No man may pray against himselfe: we haue no warrant in all the Scripture for it: & therefore it must needs be a matter of impietie, besides it is against very nature it selfe, for ^a *No man euer yet hated himselfe*, and therefore it must needs be matter of iniquitie and iniurie

b 2. Sam 9. 35
c 1. King. 2. 23

Obiect. Many of the Saints haue made *imprecations* against themselves, as ^b *Dauid*, *Solomon* and other, who in their oathes vsed these and such like words, *God doe so*

to me and more also.

Ans. 1. When an oath is taken in ^d truth, not falsely, ^d Lev. 4. 2. in judgement, not rashly, in righteousness, not wrongfully, the imprecation expressed or implied therein, is not simply made, as if he that rooke the oath desired any such thing to fall vpon himselfe, but vsed onely for a more vehement testification of the truth to moue the hearer the rather to giue credence thereunto; or else to binde him that sweareth the more stedfastly to performe his oath.

2 If any of the Saints haue vsed imprecations in an oath *falsly*, as ^e Peter, or rashly as ^f the Princes in ^g Id. ^h *Mat. 26. 74.* *spuaks* time, or *wrongfully*, as ⁱ David, there examples are ^j *Isa. 9. 14. 15.* ^k *1 Sam. 27. 22.* no good warrant.

Obiect. 2. A wife suspected by her husband was bound by the Law to make imprecations against her selfe. *Num. 5. 22.*

Ans. She was not bound to doe so. For if she were free of the crime laid to her charge that imprecation was no imprecation: but if she were guilty then shee ought to acknowledge her fault, and not curse her selfe. If being guilty she assented to that imprecation, it was her owne fault, and not the bond of the Law.

Use. How vnpious are they against God, how iniuriously against their owne soules, who vpon euery light occasion, yea and that many times falsely (for common rash swearers are often times false swearers) doe imprecate direfull vengeance against themselves, as, *I would I might neuer stir, I would I might neuer eat bread more, I would I might die presently, I would I might be swallowed vp quicke, I would I might be damned.* Oh fearefull! the Iewes of ancient time were so fearefull of vttering imprec-

imprecations, that when in their oaths they had occasion to use them, they would either expresse them in generall termes thus, *God doe so to me and more also: or els leave them cleane out, and make the sentence imperfect, as, if I doe this, or, if I doe not that, or, if this be so, and there stay.* Thus ¹ David, *if I enter into the Tabernacle of mine house: If I goe up into my bed; If I give sleepe to mine eyes:* And thus Zedekiah unto the Prophet *Jeremiah: As the Lord liveth which made vs this soule, if I put thee to death, if I give thee into the hand of these men that seeke thy life.* Yea thus God himselfe, ¹ *I have sworne, if I lie unto David.* And againe, ^m *I sweare in my wrath if they shall enter into my rest.* To shew that this is the right translation of that forme of speech, ^a the Apostles alleging that forme of Gods oath so translateth it. What doth this teach vs, but that we should be very fearefull to utter any imprecation against our selves, especially to doe it faislly or rashly? the Lewes, which caused Christ to be crucified, and their posterity to this day have felt the woe and curse of that imprecation which they made against themselves, when they said to Pilate of Christ, *his blood be upon vs and our children:* to hath God caused the vengeance of many others imprecations to fall vpon their owne neckes, and that in iust iudgement.

^{h1} Sam. 3. 35

¹ Psal. 132. 4

כִּי אֶשְׁכֵּב

וְלֹא אֶשְׁכֵּב

וְלֹא אֶשְׁכֵּב

¹ Jer. 30. 16.

¹ Psal. 89. 35.

^m Ps. 95. 11.

^a Heb. 11.

^a μαρτυρῶ

ἀποδοῦναι

τὸν ἵδιον κόλον

ἐν τῷ κυνέῳ

^a Mat. 27. 25

Imprecations
against pub-
licke and des-
perate ene-
mies.

Wherefore lawfull and warrantable imprecations, are to be made against others, and those other to be enemies (enemies I say, not our owne private enemies in particular causes, betwixt vs and them: for these must be prayed for, as we heard before, but publicke) such as are enemies to God, his Church, and Gospel, yea also obstinate, desperate, reprobate enemies, who
neither

neither will nor can be reclaimed: as were *Corah, Dathan, and Abiram*, against whom *Moses* prayed. Such were those against whom *David* so earnestly prayed *Psal. 109. 6, 7. &c.* and whom *S. Paul* wished to be cut off. Such an one was *Alexander* concerning whom *S. Paul* thus prayed. *The Lord reward him according to his works*, meaning his euill works.

¹ Numb. 16. 15

¹ Gal. 3. 12.

¹ 2 Tim. 4. 24.

1 *Quest.* How can such be discerned?

Ans. By an ordinary spirit they cannot be discerned, but onely by an extraordinary spirit, euen such a spirit as the Prophets and Apostles had, to whom God by his spirit revealed what such and such persons were against whom they prayed. Wherefore when the disciples would haue caused fire to come downe from heaven and consume the Samaritanes, Christ said vnto them, *Ye know not of what spirit ye are.*

Luk. 9. 54, 55.

2 *Quest.* How then may ordinary persons make imprecations against any.

Imprecations may be made in three respects.

Ans. No ordinary man can lawfully make any imprecation against the persons of any particular distinct men: Onely in these three respects may imprecations be made.

1. Indefinitely, against all such publicke desperate enemies as were noted before, without any application of the imprecation to any particular persons, no not so much as in thought: and thus was that generall imprecation vled when the Arke went forward, *Rise up Lord, and let thine enemies be scattered.* And thus *David* vscth many generall imprecations, as *Let them be confounded which transgresse without cause.* *Let them all be confounded that hate Zion, &c.*

¹ Indefinitely

¹ Numb. 10. 35

¹ Psal. 125. 3

¹ & 129. 5.

2. Conditionally as when we obserue any to per-

¹ Conditionally.

sist obstinately in persecuting the Saints, and suppressing the Gospel, to desire that if they belong to God it would please God to turne their heart, or else if they belong not to him to confound them; thus may imprecations be directed against particular men.

3. Without any respect at all vnto their persons, leauing them vnto God, against their malicious plots and wicked deeds: thus *Dauid* prayed against the wicked policy of *Achitophel*,⁴ saying, *O Lord I pray thee turne the counsell of Achitophel into foolishnesse.*

2 Sa. 15. 31.

Vse.
Reproose of
visuall imprecations.

* *Nich. 9. 17.*
† *Psal. 103. 8.*

* *Psal. 59.*
† *140. 3.*
‡ *107.*

§ *Ism. 3. 6.*

As for those visuall imprecations, direfull and hatefull imprecations, such as my heart abhorreth to think of, & my tongue is ashamed to name, which prophane and wicked men make against their neighbours, vpon euery petty wrong and sleight occasion, they can neither stand with any true fear of God, nor loue to man. For to call vpon God who is *a God of long suffering, and great forbearance, full of compassion and slow to anger*, to be a reuenger of euery little iniury, argueth little respect of his greatnesse and goodnesse. To wish Gods heavy vengeance to fall vpon the body, soule, goods, or any other thing which belongeth vnto our neighbour, discouereth much malice, no loue. Such were those of whom *Dauid* thus speaketh. *Their throate is an open sepulchre, The poison of Aspes is vnder their lips, Their mouth is full of cursing and bitternesse.* Many men tongues are so poisonous and fiery (being^k set on fire of hell) that like mad dogs they spare none but curle and ban the most innocent and harmlesse that be yea (which is horrible to heare) some curse their wiues, children, seruants, friends, the neerest and dearest vnto them that be, not for any wrong or euill, but because they are, as they

they terme them, Puritans, but in truth honest and vpright hearted, fearefull to commit the least euill, conscionable in doing all duty (so neare as they can) to God, and man.

Among and aboue all others, hee that taketh vpon him to bee the vicar of Christ, and successer of *Peter*, doth exceede in hellish imprecations, and diuelish execrations: for he vseth, not suddenly and rashly, but deliberately and aduisedly, in and at his solemne seruing of God, to curse with bel, booke and candle, and that to the very pit of hell no meaner personages then the Lords annointed, Kings and Queens together with their subiects and whole Kingdomes, and that for maintaining the true, antient, Catholique, and Apostolique Faith.

Of him and all other which vniustly and vnchristianly vse such fearefull imprecations, if in time they repent not, I may vse the words of *Dauid*,¹ *As hee loned* ^{1 Psal 109. 27.} *cursing so shall it come vnto him: as hee cloathed himselfe* ¹⁸ *with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.*

Hetherto of those seuerall kindes of prayer which are comprised vnder request. The next kind is thanksgiuing. ^{¶ 16} ^{Of Thanksgiuing}

Our Apostle giueth an excellent direction for this point in the twentieth verse of the fift Chapter of this Epistle, which because it is so fit for our present purpose I will here handle. His words are these,

Giue thanks alwaies for all things vnto God, euen the Father, in the name of our Lord Iesus Christ.

IN this direction are laid downe five particular points.

1 The duty it selfe, *giue thanks.*

2 The person to whom it is to be performed, *to God euen the Father.*

3 The Mediator in whose name it is to bee performed, *in the name of our Lord Iesus Christ.*

4 The matter of thankesgiuing, *all things.*

5 The continuance thereof, *alwaies,*

What thank-
giuing is

1 For the duty or thing it selfe, *Thankesgiuing is a gratefull acknowledgement of a kindnesse received.*

A kindnesse done, is the object of thankesgiuing, yet vnlesse the kindnesse done be accepted, and withall acknowledged to be a kindnes, the heart of him to whom the kindnesse is done will not bee affected to giue him that did it thanks for it.

a 1 Sam. 25. 9.
c

a David did a great kindnesse for Nabal, as Nabals seruants could testifie: yet Nabal acknowledged it to bee no kindnesse; and that made him to be so churlish and vngratefull to David.

S 17
Thanks is to
be giuen to
God
b Eph 1. 3

2 The person to whom thanks is due is God the Father. Father hath reference especially vnto the onely begotten sonne of God Christ Iesus, as is more plainly expressed in these words, *b Blessed be God euen the Father of our Lord Iesus Christ.* So as this clause doth note out the first person in Trinity: yet doth it not exclude the other two persons: for thankesgiuing belongeth to the whole Trinity. Saint Paul expressly giueth thanks to c Iesus Christ & yet excludeth not the Father nor the holy Ghost: for what honour or worship soeuer is rightly performed to either of the persons, is also performed to euery of them. But heere and in many other places, this title Father (which is proper to the first person) is added, to shew how our prayes come to bee acceptable

c 1 Tim. 1. 12

ble vnto God, namely as God is the *Father* of our Lord *Iesum Christ*, and in him our gracious and louing Father.

^d Saint *Iames* rendreth a weighty reason to proue *Reason.*
that all thanks is to be giuen to God, and to God alone, *d Lam. 1. 17*
for saith hee, *euery good giuing and euery perfect gift com-*
meth from the father. Good things come from God, God
is the author and giuer of them; God therefore is to be
praised for them.

Euery good thing commeth from God: therefore all
praise is due to him.

Quest. Are not creatures to bee thanked for any
kindnesse done by them?

Ans. Not in that manner as God is to bee than-
ked. God is *simply in* and *for himselfe* to be *prayed*.

Simply, that is without any restraint, with all our
heart, with all our soule, and with al our might, and that
for all his workes whatsoeuer.

In and for himselfe, that is in respect of no other
whatsoeuer: For God is the very fountaine, the first
and onely author, the principall giuer of the good
things wee inioy. The things which wee receiue by
the ministry of any creature, originally wee receiue
from God. Creatures are but the stewards, messengers,
ministers, and as it were carriers of God: they bring
Gods blessings one to an other. Wherefore *they* are
not *simply in* and *for themselves* to bee thanked for any
thing. The thanks which is giuen to them (if it bee
rightly giuen) is giuen them in the Lord, vnder him, on-
ly for their paines and care in bringing Gods blessings
vnto vs. When a personage of great state and place
sendeth a present by his seruant, will hee to whom that
present

Siml.

present is sent, thanke the seruant that brought it, or the Master that sent it? Surely I suppose hee will both desire the seruant to thanke his Master, and also when hee hath opportunity himselfe thanke him: if hee thanke the bearer, it is onely for his paines in bringing the gift, not for the gift it selfe: yea though hee reward the messenger for his paines, yet hee giueth the thanks to him that sent the gift. Thus is thankes properly due to the originall author of a kindnesse: all thanks therefore is properly due to God from whom every good thing commeth.

§ 18
3 Thanks to
be rendered
to God in the
mediation of
Christ
f Mat. 18, 18

3 The *Mediator* in whose name thankes is to be giuen to God, is intituled by the Apostle, *Our Lord Iesus Christ*.

The first title *Lord*, implieth that * power and regiment which the *Father* hath given him (as he is *Mediator God-man*) ouer all creatures. This regiment hee exerciseth for the good of vs who are of his Church, & therefore by a kinde of propriety hee is called *OUR Lord*.

f Mat. 1, 21

The second title *I E S V S*, which signifieth a *Sauour*, setteth forth that all-sufficient, full, and perfect redemption and saluation, which hee wrought for mankinde. The reason of this name and title is rendered by an Angell vnto *Ioseph* in these words, * *Thou shalt call his name I E S V S, for hee shall save his people from their sinnes.*

The third title *C H R I S T*, (which signifieth *annointed*) implies the three offices of *Christ*, whereunto he was annointed, and set apart of his *Father*: his princely office to gouerne and protect his Church; his priestly office, to offer himselfe a sacrifice, and to make continuall intercession

intercession for his Church. His *Propheticall office* to instruct, and direct his Church in the way of Salvation.

In the name of this *Our Lord Iesus Christ*, must all the calues of our lippes, all our praises bee offered vp vnto God. *Let vs by him* (saith the Apostle, speaking of Christ Iesus) *offer the sacrifice of praise.* This point was before handled in the generall doctrine of Prayer.

4 The matter of thanksgiuing is very ample and large, limited with no restraint, but extended *to all things*. So that whatsoever the Lord doth, affordeth matter of praise to the Saints. Oft is this generall particle *all* vsed in this point; *in all things giue thanks*, saith the Apostle in an other place, *Forget not all his benefits* saith David.

Wee know that all things worke together for good to Reason. *them that loue God:* if all things worke to our good, is it not iust and meete that thanks should bee giuen for all things.

That wee may somewhat more distinctly discern the matter of thanksgiuing, I will set downe in order some particular branches of this generall point.

The matter of *Thanksgiuing* may sundry waies bee distinguished.

1 In regard of the *nature*, or kinde of benefits,

They are { *Good* things bestowed.
 { *Euill* things remoued.

2 In regard of the *quality* of them,

They are { *Spirituall*.
 { *Temporall*.

3 In regard of the *manner of bestowing* them. :

Cc 4

They

They are } already *giuen.*
 } *promised* to bee giuen.

4 In regard of the persons vpon whom they are bestowed.

which are } *our selues.*
 } *others.*

Vnder these generall heads there are many particular branches which I will in order declare.

Spiritual blessings

Spiritual blessings are } *bestowed* here on earth.
 } *reserved* in Heauen.

In the rancke of the former kinde of *spirituall* blessings, these particulars following must bee accounted.

1 The *ground* of them, which is *Election*. Together with which wee are to reckon the cause thereof, *Gods free grace* and *rich mercy*, and also the fruit thereof, *certynty of saluation*.

2 The *meritorious cause* of them; namely, our *Redemption*, vnder which wee must comprise, the *price* of our redemption, *Christs blood*, and the speciall fruits thereof, as *Reconciliation*, *Adoption*, *Remission of finnes*, *imputation of righteousness*, &c.

3 The *meanes* of applying the benefits of our election and redemption; namely the *effectuall operation* of *Gods spirit*: vnder this head are comprised effectuall *vocation*, *regeneration*, *sanctification*, and all those particular sanctifying graces, which wee finde and feele to bee wrought in vs, as *Knowledge*, *Faith*, *Hope*, *Love*, *Repentance*, *Patience*, *new Obedience*, &c. together with the blessed fruits of them, as *peace of conscience*, *joy in the spirit*, *holy security*, with the like.

Finally the meanes which the spirit vseth to worke, & increase all these graces are to be remembered, which

are

are the *ministry of the Word*, *administration of the Sacraments*, and other holy ordinances of God, together with liberty of the *Sabbaths*, of good and faithfull *Ministers*, of publike *Assemblies*, with the like.

Those eternall blessings which are in heaven reserved for vs, are such as *Eye hath not seene, nor eare heard, nor haue entred into the heart of man*. We cannot in particular reckon them vp: yet in the generall wee must haue our harts filled with an holy admiration of them, and our mouthes with praise for them.

Temporall blessings for which thanks is to be giuen are such as concerne,

1 *Mankind* in generall, as creation, and preservation of man: Gods providence ouer him: and all the fruits and benefits of these.

2 The *whole Church* thorowout the world: the increase, peace, and prosperitie of it: particularly the Churches in that land where we liue.

3 *Common wealths*: and in particular that commonwealth whereof we our selues are members: and therein good *Magistrates*, good *lawes*, *peace*, *plenty*, &c.

4 *Families*: especially our owne: and therein good *gouernours*, good *seruants*, good *parents*, good *children*, a competency of *goods* to maintaine the state of it. If God giue not onely sufficiency, but also abundance, more thanks is to be giuen.

5 Our owne *persons*; and in regard of them *soundnesse of minde*, *health of body*, *abilitie* to performe the work of our calling, Gods blessing on our *labour* and calling, with the like.

Eailes removed, for which thanks is to bee giuen,

are { *Publike.* } Both these { *Spiritua'l.*
 { *Private.* } { *Temporall.*

Tempo-

Temporall
publike euils
remoued,

Temporall publike euils arise from the enemies of the Church
Common-wealth.

Thankes therefore is to be giuen when those enemies are either ouerthrowne, or conuerted: or when their conspiracies are discovered, and wee preserued from their mischieuous practises, whether by warres, inuasions, treasons, rebellions, or priuie and secret plots, with the like. To this head may be referred, plagues, famines, fires, inundations, &c.

Spiritual pub
like euils re-
moued.

Spiritual publike euils, are common publike sinnes, maintained by law, or common practise. Publike sins which vse to be in diuerse countries maintained by law are *Idolatrie, Superstition, Heresies, Vsurie, Play-houses, Brothel-houses*, &c. Publike sinnes maintained in many places by common practise are *Sweauing, Prophaneesse, Drunkennesse, Vncleanenesse, Pride and brauery in apparel*, &c. When and where it pleaseth the Lord to afford any meanes of reforming, and restraining these publike sinnes,, then and there is matter of thanksgiuing afforded.

Spiritual pri-
uate euils re-
moued.

Spiritual priuate euils, are either such particular sinnes whereunto our selues are most giuen, or the causes of such sinnes (as the temptations of Satan, or euill lusts, and the vaine allurements of others) or else a spirituall punishment of them (as trouble of minde, hardnesse of heart, a tormenting conscience, a seared and senselesse conscience, &c.) They who are deliuered out of any of these snares, must be thankfull for that deliuerance.

Private tem-
porall euils
remoued.

Private temporall euils, are such outward iudgements as God in anger inflicteth on men as punishments also of sinne: such are penurie, ignominie, paine, griefe

sicknesse, losse of goods, losse of friends, and otherlike crosses. The removing of these is matter of thanksgiving.

Yet are not outward temporall iudgements, whether publike or priuate, alwaies to bee simply accounted euils, but many times to be reckoned and accounted in the number of Gods blessings. For ^a God oft afflicteth them on his *children*, and that in *law*, for their good. They are indeede grieuous, and irksome to the flesh, but many times profitable to the soule: an heauie burthen they are, but they bring forth a good and precious fruit: wherefore in regard of them, wee must wholly referre our selues to Gods will, as ^b Christ did in his bitter agonie. If God be pleased to preferue vs from them, or being fallen vpon vs, to remove them, we are to account this preservation, and deliuerance a blessing and fauour of the Lord, and to bee thankfull vnto God for it. But otherwise if it please the Lord to lay any crosse vpon vs, or when it lieth on vs still to continue it, we are also to take this as a token of loue, and to be thankfull. The reason is euident, For God being verry wise, & knowing what is best for vs (euen much better then we our selues) and withall being a louing and tender father, exceeding carefull of our good, he doth so dispose our estate, as may most make to our good: when he seeth it to bee needefull hee laieth affliction vpon vs: when it hath line long enough vpon vs, then heremoneth it. In this kinde hee dealeth with his children as skilfull and tender Physitians, or Chirurgians doe with their patients, whose cure they seeke. Now therefore vpon this ground wee are to thinke euery estate whereunto the Lord bringeth vs to be the best for

vs:

Temporall iudgements are not alwaies to be accounted euils.
^a Heb. 12.5, 6,
7, &c.

^b Mat. 26.39

Outward crosses are matter of thanksgiving.

Non tantum pro his que boni putamus, sed etiam quia nos coartant in Dei praeconium mens leta prorumpat. Hieron. in Eph. 9.

vs : health to be best when wee are in health, and sicknesse to be best, when we are sicke : aboundance to be best while we haue it, and want to be best when wee are in want, and so of other estates. Therefore when the Lord doth lay on vs any outward afflictions, we must put them on the score of Gods fauours : especially the good fruites of afflictions, as true humiliation, sound repentance, christian watchfulnesse, righteousness, &c. Now then to conclude this point, afflictions being tokens of Gods loue, tending to the good of the Saints, they are comprised vnder this generall clause, ALL THINGS, and are matter of thanksgiuing.

I shall not neede to enter into any further enumeration of other particulars : I will therefore alleadge some proofes of these out of Gods word.

1 For all manner of spirituall blessings, note that grenerall forme of thanksgiuing vsed by the Apostle, *Eph. 1. 3. Blessed be God which hath blessed vs with all spirituall blessings* : reade the verses following, and ye shall see how he reckoneth vp many of those spirituall blessings in particular, as *Election, Redemption, Adoption, Vocation, &c.*

2 For temporall blessings we haue sundry approoued patternes of thanksgiuing in diuerse kinde: ^a Christ gaue thanks for foode : ^b Annab for a childe : ^c Iacob for riches : ^d Abrahams seruant for prospering his journey.

3 For blessings on others, note the example of the ^e *Queen of Sheba*, who blessed God for his blessings on *Israel* : and of the ^f *Christian Iewes* who glorified God for the Gospell reuealed to the *Gentiles*.

4 For publike blessings concerning the Church, the

^a Job. 6. 11

^b 1. Sam. 2. 1

^c Gen. 32. 10

^d & 24. 48.

^e 1. King. 10. 9

^f Act. 11. 18

¹ the Apostle giueth thanks that the *Gosnell came into* ^{Col. 1.3,6}
all the world. And ¹ the Christians praise God for the
increase, and peace of the Church, and ² for the liberty of ¹ *the Apostles.* ¹ *Act. 4.24*

5 For the common-wealth, the *Iewes* reioice (which
 was a publike testimony of their thanksgiuing to God)
¹ for setting the *state,* and establishing the *crowne* on *So-* ¹ *lomon.* ¹ *King. 1.48*
 So againe, ² for continuing the peace and prof- ² *Ch. 8.62,66*
 peritie of the Land.

For generall blessings on *mankinde,* ² *Dauid* praised ² *Psal. 8.1,6*
 God.

7 For Gods blessings on his *family,* ² *Yaakob* is thank- ² *Gen. 35.7*
 full, and in testimony thereof buildeth an altar to
 God.

8 For private blessings, ² *Leah* praiseth God that
 had giuen her a *Sonne*: and ¹ *Hezekiah* for recovery of ¹ *Gen. 19.5*
 his *health.* ¹ *Jsa. 38.19*

9 For euils remoued, ² *Moses* and the *Israelites* blef- ¹ *Exo. 15*
 sed God who *ouertrew their enemies*: and *Dauid* prai- ¹ *Psal. 124.6*
 sed God for *preseruing his people from their enemies*: and
¹ the Christians glorifie God for the *Conuersion of Saul,* ¹ *Gal. 1.23*
 a mortall enemy of the Church.

10 For publike spirituall euils remoued, ² praise is ² *2. Cor. 12.30*
 sung vnto the Lord in *Hezekiahs* time when the land
 was purged from *idolatry.*

11 For private spirituall euils presented, ² *Dauid* ² *1. Sam. 25.32*
 blessed God, who kept him from auenging himselfe,
 and shedding innocent blood.

12 For aduersitie ² *Iob* blessed God: and ¹ the Apo- ¹ *Iob. 1.21*
 stles reioyce for suffering persecution. ² *Act. 5.41*

13 Finally for good things promised and not in-
 ioyed, ² it is noted that the patriarches *received not the* ² *Heb. 11.13*
promises,

promises but saw them a farre off, and beleueed them, and receiued them thankfully.

Use

5 ad.
Abundant mat-
ter of thank-
giuing.

Here we see what abundant matter of thanksgiuuing is offered vnto vs. If we should spend our wholetime (as the triumphant Church in heauen doth) in lauding and praising God, we could not want matter, considering that **ALL THINGS** are matter of thankgiuing.

More matter
of thankgi-
uing then of
petition.

If I should say that we haue more matter of thankgiuing then of petition, I should not speake amisse: for the blessings which any of Gods children, any of those who truely belecue in Christ, haue receiued already, are much more, and farre greater then the things which they want. God hath long since elected and chosen them to be vessels of mercy and glory: when hee created man, as he made man most happy, according to the image of God, so before he made man hee created all things needefull for him; that so he might be destitute of no good thing: for hee made heauen and the whole hoast thereof, earth and all the fruites of it, yea the aire and water and all creatures in them; in a word God made all things **that were made** for the good of man. The price of mans redemption is already paid: all true belecuers are reconciled to God, adopted to bee his children, made actuall members of Christs body, effectually called, and taken into the kingdom of grace, being perfectly iustified euen in Gods sight by the righteousness of Christ Iesus. What are the spirituall blessings which we want, that may be comparable to these which we haue receiued?

Obiect. 1. We haue not receiued freedome from, and full victory ouer all sinne.

Ans.

Ans. Sinne hath receiued a deadly wound: though it asfaile vs, yet shall it not get conquest ouer vs. Besides the guilt and punishment of those very sinnes, which yet we are subiect vnto, shall not be laid vpon vs: they are cleane remitted, and in that respect wee fully acquitted.

How farre we
are freed from
sinne.

Obiect. 2. Wee want many good and comfortable graces, and faile in the measure of those wee haue: our sanctification is not perfect.

Ans. All the faithfull haue all such graces as are absolutely necessary vnto saluation, actually wrought in them: as a childe borne of a woman hath all the parts of soule & body, so he that is borne againe of God hath all the parts of a new man. No Saint wanteth any grace that may hinder his saluation, though hee should instantly die. As for that measure which some want, it is not so great as can iustly impeach the truth of grace: that grace which they haue is true, though it may bee weake: and their sanctification is sound, though imperfect. The perfecting of sanctification is not so great and powerfull a worke, as the first beginning of it. The most effectuall and powerfull worke of Gods spirit in the faithfull is their very new birth, the first act of their conuersion. For when a sinner is first conuerted, he is a new created: of nothing (I speake in regard of our spirituall being) he is made something: of a man dead in sinne, he is quickned, and hath spirituall life put into him. Now the growth in sanctification, is but a proceeding from one degree to another in the same kinde: yea the very perfection of sanctification is but an attaining to the highest step and degree of that which was begun before. It is therefore a more powerfull worke to beget:

How far san-
ctified.

a sinner to God, and to worke his first conuersion, then after hee is regenerate and conuerted to perfect that good worke which is begunne. Whence it followeth that faithfull Saints haue more matter of reioicing for the grace they haue receiued, then of mourning for the grace they want.

3 *Obiect.* Wee want the possession of our heavenly inheritance.

Ans. 1. The purchase of it is made: for Christ by his blood hath purchased it.

2 We haue receiued the first fruites of it, as peace of conscience, ioy in the holy Ghost, free entrance vnto the throne of grace and glory, with confidence in Christ, and the like.

How farre we
are made part-
takers of hea-
uen.

3 We are actually entred into the kingdome of grace, which is a part of the kingdome of glory, the first step thereinto, & the portall (as I may so say) thereof: not entering into the kingdome of glory, but thorow the kingdome of grace.

4 We haue the earnest of the spirit, as a pledge and pawne till we come to the full possession of the purchased inheritance.

Ephes. 1. 6

5 Christ our head hath full and actuall possession thereof: whereupon we being members of his body, are in him exalted, and set in heavenly places.

In these five forenamed respects wee may truly say that the faithfull in Christ haue more cause to glorifie God for that assurance they haue of inioying their heavenly inheritance, then to murmure or mourne that for a time they want the full possession of it. Thus wee see that in regard of spirituall blessings wee haue more matter of praise for that wee haue, then of petition for that

that we want. I might here further ranke among these spirituall blessings, the libertie of the Lords Sabbaoths, of the Ministry of his word, and administration of his Sacraments, of the publike assemblies of Saints to worship God, with the like, which we among others plentifully inioy: I might also further declare how God hath already caused his whole will to bee reuealed, and recorded in his word, so farre foorth as is needfull for our saluation, and expedient for vs to know: all which doe much amplifie the forenamed point: But I hasten to set foorth a view also of some of those temporall blessings whereof we haue beene, and are made partakers. They are exceeding many, as our Being, Life, Nourishment, Education, Health, Strength, Food, Apparell, Goods, Friends, &c. Gods blessing on all these, and on the Church & state wherein we liue. Whethersoener we turne our selues, or cast our eyes, either vpwards to the heauens, and the whole host of them, or downward on the earth, and all the fruites thereof: or vp and downe on all the creatures in the aire, on the earth, and in the waters, on the right hand or on the left, before or behinde, euery where the blessings of God doe present themselues to our view and consideration. By this which hath thus generally beene spoken, I doubt not but any of meane capacitie may obserue that none of the Saints doe want so many good things as they haue received.

Object. Many of the Saints doe want euen necessities to preserue this temporall life, as *LAZARUS*.

Luk. 16. 11

Ans. 1. God seeth it to bee good for them to want such necessities.

Why many
Saints want
outward
things.

2 Instead of these outward necessities, they haue

D d

inward

inward graces which are much more valuable and profitable: as instead of outward refreshing of the body, they haue inward comfort of the soule: instead of outward ornaments of the body, inward graces of the spirit: wanting outward ease, they haue sweete peace of conscience: wanting plenty, they haue contentment: in a word, God depriueth his children of no outward thing, but he supplieth the want of it with some spirituall recompence: their want therefore causeth matter of thanksgiuing.

Saints are freed from more euils then shall cuer fall vpon them againe.

As all the Saints haue receiued more good things then they want, so also vndoubtedly are they freed from more euils then iustly they can feare to fall vpon them. For beleeuing in Christ they are freed from the feare of hell from the curse of the law, from the wrath of God, from the sting of death, from the victory of the graue, from the power of him that hath the power of death, the Diuell, from the guilt and punishment of sinne, from the rule and dominion of sinne, and from infinitely more, both spirituall, and bodily euils.

Obiect. Many Saints are subiect both to many spirituall euils (as trouble of minde, doubt of Gods fauour snares of the Diuell, fallings into sinne, with the like) and also to many temporall distresses, as paine, sickness, captiuitie, imprisonment, ignominie, penurie, &c.

How spirituall euils may proue matter of thanksgiuing.

Answer. Those spirituall euils are as desperate physick for the cure of some spirituall desperate disease, as spirituall securitie, pride, presumption, &c. Now who will denie but that it is good in a desperate case to vse a desperate remedie? If the remedie cause recovery, hee that vseth it shall be commended and rewarded? But when-

whensoever God suffereth any of his children to fall into any of the forenamed or other like spirituall euils, he worketh thereby a recovery from some more dangerous and desperate euill: therefore the issue and effect euen of those euils affordeth matter of thanksgiuing.

As for temporall distresses, I haue shewed before how they may be put on the Icore of Gods blessings: to that which was before deliuered, let me adde this, that God doth alwaies so dispose of the estate of his Saints, that he maketh the decaying of the outward man to bee a renewing of the inner man. In these respects it is a vertue proper to Christians to giue thanks to God for such things as seeme euill.

1. Cor. 4. 16
Christianorum
propria virtus
est, etiam in ga-
tione aduersa
patitur refer-
re gratiam Cre-
atori, Hieron.
Eph. 5.

Besides, God hath faithfully promised to supplie in due time whatsoever his Saints want, and to perfect euery thing that faileth in perfection, and withall to deliuer them from all euill. Now then adde these promises (which are also matter of thanksgiuing) to the abundance of good things which already wee haue receiued, and to the manifold deliuerances which wee haue had from euils, and it will appeare as cleare as the light, that of all duties belonging to faithful Christians this of praise and thanksgiuing is most becoming them, and least of all to be neglected: It is the least that God deserueth, the most that he requireth, and the best that wee can giue vnto him: the best sacrifice in the kinde thereof which wee can offer vnto God, and that which God doth best accept: for note what God saith hereof, *He that offereth praise, glorifieth me.* I might much further amplifie and enlarge these points. But as Painters, when they haue many millions, and armies of men to set

Psal. 50. 23

downe in a small mappe vse onely to draw out some number of heads of men and set them together, leauing the whole number of heads, and all the other parts and liniaments to the meditation of the beholder: euen so am I constrained thorow abundance of matter to propound onely some generall heads of this point of thanksgiuing, and to leaue the amplification of them to your priuate meditation.

Use 2.

§ 11.
How blinde
are they who
can see no
matter of
thanksgiuing.

Here behould how palpably blinde they are who can finde no matter of thanksgiuing: much more blinde are these in their vnderstanding, then *they* in their bodily sight, who at nooneday in the midst of summer when the sunne shineth most brightly can see no light at all. Yet either thus blinde are many, or else (which is worse) they see, and will not see: they know there is abundant matter of thanksgiuing, and yet will take no notice of any at all. Are not almost all much more ready to craue and aske, then to giue thanks? I speake not this of the profane men of the world, or of carnall and carelesse professours who regard no dutie due vnto God: but of those who make a greater and truer profession, yea who make conscience of their dutie to God. Marke and obserue if their requests to God bee not more frequent and seruient then their thanksgiuing. If trouble of minde or body, if any inward or outward distresse sease vpon men, if they feare any spirituall or temporall danger hanging ouer their heads, how instant and constant will they be in intreating the Lord to remoue his heauie hand? Or if they stand in need of any temporall or spirituall good thing, they are ready to doe the like: yea, in these and such like cases they will beseech others to helpe them with their prayers.

ers. Are they as thankfull for good things bestowed on them, and for the removing of evils from them? I would they were: if any be, they are very rare: But I hope hereafter more will be.

To leave mens private practise whereof we cannot so well iudge: observe that which is in more open view. What publick Prayer bookes so plentifull in thanksgiving as in *request*? What Ministers almost so carefull in performing *that* as *this*? I blame not all without exception: many there bee who are conscionable in this point: but I taxe the greater sort. For many of them who use solemne and ample formes of petition, commonly include all their thanksgiving in *this* (or some such like) short clause, *T borow Iesus Christ, so whom with the Father and the holy Ghost bee all honour and glory for ever, Amen.*

But to let passe those also that offend in the generall neglect of this duty: there are other who being somewhat carefull of the duty in generall, faile exceedingly in the extent of it: they give not thanks for ALL THINGS. Some can bee thankfull for temporall blessings, as for *peace, plenty, seasonable wether, deliverance from invasions, rebellions, treasons, from fire, plagues, famine, sickness, &c.* But it seemeth they take no notice of spirituall blessings: their mouthes are very seldome or neuer opened to blesse God for them. They shew themselves to bee too earthly minded.

Other can be thankfull for private blessings bestowed on themselves, or on their families and friends; but regard not publicke blessings bestowed on Church or Common-wealth: they account generall blessings no blessings. These discover too much selfe love, too little

How men fail in the extent of thanksgiving. Some are not thankful for spirituall blessings.

Some not for publicke blessings

3 Some not
for the good
of others

sence of the common good.

Other (who it may bee) will bee thankfull for such publike blessings as are bestowed on that Church and Common-wealth whereof they themselues are members, neuer hearken after, nor care to heare of such as are bestowed on the Churches of God in other Countries: or if they doe heare of them, very little (if at all) are they affected therewith. Much lesse are they affected with any blessings bestowed on priuate Christians, who are not of their kindred, alliance, acquaintance, with the like. This also sheweth that they haue no fellow feeling of the good of the mysticall body of Christ, or of the seuerall members thereof; which might make them feare that they themselues are scarce sound members of that body: if they were, there would assuredly bee some sympathy betwixt themselues and other members, some mutuall compassion, and fellow-feeling: they would reioice with them that reioice. Nay further these shew (which is worse) what little zeale they haue of Gods glory: for to take notice of Gods mercies on others, as well as on our selues, to talke of them, to bee thankful for them, doth much amplifie the glory of Gods works: it maketh them to be more famous. How many more the persons bee that praise God for any blessings, so much greater glory redoundeth to Gods name: therefore ^a *Dauid* oft sturres vp others be sides himselfe to praise God for fauours bestowed on himselfe.

a Psal. 118 1,
et

4 Some not
for aduersity

Further many may be thankfull for prosperity, but very few will bee so for aduersity. To bee thankfull for paine, sicknesse, pennury, ignominy, imprisonment, losse of goods, losse of friends with the like, is a rare matter

matter. These things cause rather in most men murmuring, and repining against God. For few consider the blessed fruit that cometh from those things, neither thinke that they can be any blessings. These shew how they walke by sence and not by faith.

Finally, among those who are thankfull for such blessings as they enjoy, how few lift vp the eyes of their faith further then the eyes of their body can reach? how few consider those good things which God hath promised for the time to come? how few can praise God for any good thing whereof they have not the present fruition? Most thinke it enough to praise God for such things as they haue; they little consider that the matter of thanksgiuing extendeth not onely to benefits received, but also to benefits promised. These manifest little credence to the truth of Gods word: if they were fully resolved therof, they would account Gods words to be very deedes.

Thus we see how faulty most are in the performance of this duty, and how short they come of this generall extent of thanksgiuing, which is without restraint, for ALL THINGS. Let vs examine our own soules in this point, and be conscionable euen in this extent.

Because this fourth branch concerning the *matter of Thanksgiuing* is on the one side a point worthy to be observed: and on the other side a point too too much neglected, I haue beene bold to insist the longer vpon it.

The last branch concerning this point of thanksgiuing respecteth the *time*, which is expressed vnder as large an extent as the former branch concerning the *matter*, That was for ALL THINGS, *This* is

Some not
for blessings
to come

wills.

ALWAIES. Of this branch I shall not need now in particular to speake, because it is afterwards to bee to bee handled in the generall doctrine of prayer.

§ 11
Directions for
Thanksgiving

Before I conclude this point of *Thanksgiving*, I will adde some few directions, which being well obserued, will bee very helpfull vnto vs in the performance of this duty.

1 Lift vp eies
to the Author
of blessings.

0/c. 1. 8.

Isa. 1. 3

The first is that wee lift vp our eies vnto the author of all blessings, and be perswaded that they come from God, and are brought vnto vs by Gods good guiding prouidence; and not (as the vulgar and ignorant sort of people thinke and speake) by chance, luck, fortune, and the like. It was Israels fault that *shee did not know that God gaue her corne and wine, &c.* which made her so vngratefull and rebellious against God. The like reason is giuen of *Iudahs* ingratitude, in which respect *shee* is made worse then the most brutish beasts that be, namely the ox and the asse: for *the ox knoweth his owner, & the asse his masters crib, but my people* (saith God) *hath not vnderstood*: what vnderstood they not? namely who bestowed on them the good things which they inioyed. The truth is that most men are like swine which eate the fruit that falleth from the tree, but looke not vp to the tree from whence it falleth. Many who daily taste of the sweetnesse of Gods blessings, neuer lift vp their hearts to the author of them. They thinke it is a good fortune, a good happe or chance that they haue what they haue. This is an heathenish conceit, very vnbecoming Christians, yea an impious and sacrilegious conceit, derogatory to the honour of God. What a shame is it then for Christians to nourish it in their hearts, and professe it with their mouthes. For our
parts

parts let vs duely consider that all good things are by Gods prouidence bestowed on vs, that so our hearts may be raised vp to him, and we moued to be the more thankfull.

The second is that wee take distinct notice of Gods blessings, and in particular acknowledge them, and accordingly giue thanks for them vnto the Lord. (Read for this purpose, *Psalm* 103 & 105. & 106.) Particular notice of distinct blessings maketh vs the better prize them, and so enlargeth our hearts the more to praise God for them. A generall thanksgiuing is for the most part a cold thanksgiuing. What life is there in this forme *God be thanked for all*, when nothing at all is acknowledged: yet is this generall forme of thanksgiuing all the thanksgiuing which many yeeld vnto the Lord.

The third is, that we accept Gods blessings as tokens of his loue and fauour, and accordingly reioyce in them. *David* obserued the kindnesse of the Lord in the blessings which God bestowed on him, and thereupon saith vnto God, *I will praise thy name because of thy kindnesse*. Where no sweetnesse of Gods blessings is tasted, there can no sound thanks be rendred. Now vnlesse we be perswaded that God in *Loue* bestoweth his blessings on vs, what sweet relish can they giue vnto vs. If we feared that Gods blessings were like hot coales heaped on our heads, given in wrath (as a King was given to *Israel*) little deuotion could we haue to thanke God for them: nothing more stirreth vp gratefulnesse then a perception of kindnesse.

The fourth is that we obserue what God hath bestowed on vs aboue others, and what others want that we haue.

1 Take particular notice of Gods blessings.

3 Accept Gods blessings as tokens of his fauour.

Psalm 138. 2.

Psalm 113. 11.

4 Obserue what we haue received aboue others.

Psal. 147. 19.
30.

we haue. Thus did *David* amplifie Gods mercies shew-
ed to *Israel* saying, *He hath not dealt so with euery nation,*
Neither haue they knowledge of his iudgements. Thus doe
Gods children in their formes of thanksgiuing vse al-
so to amplifie Gods blessings, saying vnto him, *Such*
and such fauours hast thou bestowed on vs, which many more
worthy then we haue wanted. Wherefore let vs not so
much consider what others haue more then we (for
that will but make vs murmur and repine against God,
and enuy our brethren) as what we haue more then
other: this will make vs truely thankfull.

5 Consider
our vnworthi-
nesse of the
least blessing.

Gen. 32. 10.

The fift is that we duly weigh how vnworthy
we are of the very least of Gods fauours, euen of the
least crum of bread which we eat, and of the least drop
of drinke which we take. Thus did *Isaac*, saying to
God, *I am not worthy of the least of thy mercies, &c.* Who
will giue thanks for that which he thinketh of due be-
longeth vnto him? but when we consider how we de-
serue no fauour at all, then the least fauour will be most
acceptable vnto vs, and the greater thanks giuen
for it.

What be the
kinds of pray-
er in regard
of the maner,

Hitherto haue we heard of the distinct kinds of
prayer in respect of the matter. There are other distin-
ctions in regard of the manner, as

- 1 Mentall, Vocall.
- 2 Sudden, composed.
- 3 Conceiued, prescribed.
- 4 Publique, Priuate.
- 5 Ordinary, extraordinary.

§ 25
Mentall
Prayer.
a Ncb. 3. 4.

1 *Mentall* prayer is an inward opening of the desire
of a mans heart to God, without any outward mani-
festatiō of the same by word. Such a prayer was that
which

which *Nehemiah* made to the *God of heauen*, euen when he was talking with the King: and ^b *Moses* when he was encouraging the people: and ^c *Annab* who is said to *speake in her heart*. b Exa. 14. 15
c 1 Sam. 1. 13.

This may be as feruent as if it were vttered. For in regard of the ardency of *Moses* mentall prayer, God saith, *why criest thou vnto me?* And *Annab* saith, *She powred out her soule before the Lord*. This oftentimes causeth the eyes and hands to be lift vp, or cast downe, and forceth such outward signes.

This is vsed because God is a searcher of the hearts, and knoweth the secrets thereof, and needeth not words to haue a mans thoughts made knowne to him, as we shewed before. Reason.

By this we see that nothing can hinder prayer: but *vsē*. that in company, in the midst of busineses, when we are ouerwhelmed with temptations, we may pray vnto God: here learne to doe it.

2 *Vocall* prayer is that which is vttered with words, § 14
as ^d that prayer which *Salomon* made at the dedication 2 Vocall pray-
er.
of the Temple. d 1 King. 8. 23

Quest. Seeing God knoweth the secrets of the heart, what need words to expresse the meaning thereof.

Ans. First because of Gods ordinance, as was shewed before. Reasons.

Secondly, that men might know the desires of one anothers heart, and so pertake of the mutuall prayers one of another: as in publique assemblies, in private families, and when friends meet together for that end. For words doe most liuely and plainely set forth the desire of a mans heart, and men can best and most distinctly vnderstand them.

3 Because

3 Because words doe not onely declare, but also stir vp and increale the affection of the heart. For as fire heateth a chimney, and the reflexion of heat which commeth from the chimney maketh the fire hotter, so the ardency of the heart prouoketh words, and words make the heart more ardent and earnest.

4 Words are an especiall meanes to keep the mind in prayer from wandring, and to hold it close to the matter. A man that prayeth alone, and that onely in his inward meditation, will oft haue his meditations interrupted with other thoughts, and so his prayer stand at a stay, till after some time his former meditations come to his minde againe. Now the vttering of words will be a good meanes to preuent that interruption.

5 The tongue wherewith words are vttered, is of all other parts of a mans body the most proper and excellent instrument of Gods glory. * *Therewith especially bleſſe we God*, and therefore by an excellency it is called glory. As *Dauid* speaking of his tongue saith, *My glory reioyceth*. And againe, *Awake my glory*. And againe, *I wil sing and giue praise with my glory*. In regard of these three last reasons, it is meet to vie words euen in private prayers when we are alone: Provided that it be not for ostentation to be knowne to pray, for that is a note of hypocrisieⁱ condemned by our Lord in the Scribes and Pharisees.

Sudden prayer is when vpon some present occasion the heart is instantly lift vp vnto God, whether it bee only by some sighes of the hart, or by some few words vttered. It is likely that *Nebemiahs* praier was some sudden desire of the heart. For the King offering speech vnto

* *Iames* 3.9.

Psalm 16.9.

Eccl 17.8.

Eccl 108.1.

Mat 6.5.

§ 25
3 Sudden.

Neh 2.4

vnto him, gaue him occasion to make a suit vnto the King, which that he might obtaine he lift vp his heart to God.

These sudden prayers are called *exclamations of the heart*, which are to be vsed as salt with meat: with euery bit of meat we commonly take a little salt to season it. So when we doe any thing, when we confer of any thing, when we goe any whether, vpon all occasions, we must lift vp our hearts to God.

This argueth an holy familiarity with God, yea it manifesteth an heavenly mind, euen as those things which are ready vpon all occasions to fly vpward appeare to be of a light aeriall or fiery nature, not earthly, heavy, and weighty.

This kind of praier must so be vsed, as it be added to solemne and set prayers, and not make them to be neglected. No man maketh a meale of salt alone, and refuseth other solid meat, because salt is now and then to be eaten. Much lesse must these sudden prayers hinder solemne or composed prayers.

Composed prayer is when a Christian setteth himselfe to make some solemne prayer vnto God, whether it be in Church, family, closet, field, or any other place; whether it be vttered with words, or onely conceiued in heart: as the morning and euening prayer which Christians vse to make, or the prayer at solemne assemblies, with the like. ¹ Such were the prayers that Daniel ^{5:16} vsed to make three times a day. ⁴ Composed prayers. ¹ Dan. 6:10.

God to whom we make our prayer is a great God of excellent Majesty, not lightly, but with all due reuerence to be regarded, and therefore most meet that we should compose our selues in a solemne manner to appeare

Preparation
needfull.

a Eccl. 3.2.

peare before his glorious presence.

That this kind of prayer may be the better performed, preparation is very needfull, which the Preacher implicth saying, *a Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.*

In preparation vnto prayer two things are to be performed. First we must empty our soules of all such things as may hinder prayer. Secondly fill them with such things as may be helpfull thereunto.

The things that hinder are either wicked or worldly.

Wicked things are against God, or against man.

Against God are all sinnes, and transgressions of his Law. These we must search out, & hauing found them out set our selues with a full and honest purpose of hart vterly to forsake them. *b If we regard wickednesse, God will not heare our prayer.* Whereupon saith *c Dāuid I will waſte mine hands in innocency, O Lord, and compaſſe thine altar.*

*b Pſal. 66.18.
c Eccl. 10.6.*

Against man are wrath, anger, malice, and such like reuengefull affections; in regard whereof the Apostle exhorteth to *d lift vp pure hands without wrath.* And *e Chriſt* commandeth to be reconciled before the gift be offered. In a word then, that we may empty our soules of all such wicked things both against God and man, which would hinder our prayers, these two things are needfull: First repentance towards God. Secondly, reconciliation with man.

*d 1 Tim. 2.8.
e Mat. 5.24.*

Worldly things are such cares, as concerne the things of this life: our temporall estate, and earthly affaires, which though at other times they may be warrantable commendable, and needfull, yet may be an incumbrance, and hinderance vnto prayer. This was prefigured

gured vnder the Law, by that rite of plucking off shoes ^{f. 2. no. 3. 4.} when men appeared before the Lord. Shoes are law- ^{1. 1. 1. 1. 1.} full to be worne, yea very needfull, yet in approching before the Lord they must be put off. So moderate care concerning the businesses and affairs of this world are lawfull and needfull, yet when we goe to prayer, they must be laid aside, and our soules emptied of them. For they are as heauy burdens, and clogs which will holde downe our hearts, and keep them from flying vp into heauen. Now note the counsell of the Apostle, ^{1. Heb. 12. 1.} *Cast away euery thing that presseth downe.*

If our soules be only emptied of these things, they are like that ^{h. Mat. 12. 44.} empty house which the vncleane spirit finding, entreth into with seauen other spirits. Wherefore that wee may be prepared to prayer wee must be filled with such spiritual matters as fit prayer: which are concerning God and our selues. Gods greatnesse is to be meditated of, to strike our hearts with reuerence: and his goodnesse to breed faith in vs. Yea also his blessings bestowed to fill our mouths with praise. Our wretchednesse is duely to be weighed, that we may be truly humbled: and our wants are to be obserued, that we may know what to aske. Thus are we to come prepared vnto composed prayer.

Conceiued prayer is that which he who vttereth the ^{5. 27} prayer inuenteth and conceiueh himselfe, as are most ^{5. Conceiued} of the prayers recorded in the Scripture. This kind of ^{prayer.} prayer the Saints in all ages haue vsed, It is very commendable, expedient, and needfull. For

1 It manifesteth the gift and power of the Spirit, *Reasons.* who can giue both matter and manner, words and affections. *Who can suggest what to pray & how to pray.*

2 Euery

2 Every day wee haue new wants, new assaults, new sins: is it not needful then that our prayers be conceived and framed accordingly, that our petitions be made according to our present wants, our supplications according to our particular assaults, our confession according to our severall finnes?

3 As God dayly continueth and reneweth old blessings, so also hee addeth new to them. Is it not most meete that notice bee taken of those new blessings, and accordingly thanks bee giuen in particular for them?

Obiect. This present inuenting and conceiuing of prayer maketh prayer to bee confused, and either very defectiue or very tedious.

Answer. In them that haue not ability to pray, or suddenly and rashly come vnto prayer it may bee so. But if a man haue any competent ability, if he premeditate before hand what to pray, if hee set vnto himselfe any good method and order, such defect, tediousnesse, and confusion (as is supposed) will bee easily auoided.

§ 18
6 Prescribed
prayer

Prescribed prayer is, when a set, constant form is laid downe before hand, and either conned by heart, or read out of a booke or paper by him that vttereth it, and that whether hee bee alone, or in company.

Quest. Is a set and prescribed forme of prayer lawfull.

Answer. Yea verily, and that for these reasons,

Reasons.

1 ¹ God prescribed a set forme of blessing for the Priests constantly to vse. The 92 Psalm, which is a Psalm of praise, was prescribed a *song for the Sabbath day*: and 102 Psalm prescribed a *prayer for the afflicted*

when

when hee is overwhelmed, and poureth out his complaints before the Lord. * The 136 Psalm was sung after D^avids time. ^{a 1 Chr. 20. 12} ^{b 29-30} † Hezekiah the King, and the Princes commanded the Levites to praise the Lord with the words of David, and of Asaph the Seer. If a prescribed forme of praise may be vsed, then also of prayer: for there is the same reason of both.

Besides Christ himselfe prescribed an excellent form of prayer which hath been vsed in al ages of the Church since his time, and is by an excellency called *the Lords Prayer*. Saint Paul obserues a set forme of blessing in the beginning and end of his Epistles. Thus we see prescribed prayer warranted by Gods word.

2 Many weake ones who haue good affections, but want inuention, vtterance, and such like parts, are much helped by prescribed formes: for when they reade or heare words sitting their wants and occasions, their hearts can well goe with their words, yet can they not inuent fit words.

3 Prescribed formes of prayer in the publick worship are a good meanes to maintaine vniformity in seuerall Churches.

Object. The spirit is stunted hereby: neither can a man vtter that which the spirit moueth him vnto, when he hath a set forme prescribed.

Answer. The spirit in him which praieth by a set forme, is no more stunted, then the spirit is stunted in those which heare an other pray: for to them which heare others, words are prescribed. To the hearers it is all one whether hee that prayeth vseth a prescribed forme, or conceiue, and inuent his prayer, for they goe along in their hearts with his words.

Ee

They

They who simply and altogether condemn prescribed prayer, doe thinke too childishly of God, and deale too iniuriously with Gods little ones. They conceiue God to bee affected with variety, and make the power of prayer to consist in copie of words, and nouelty of matter, which is manytimes an hinderance to true deuotion: for while the minde is too much occupied in inuention, the heart cannot bee so free to deuotion, as otherwise it might bee. Prayer is not like a nose-gay, which is no longer sweete then the flowers are new and fresh: For the sweete sauour of prayer consisteth in the sincerity of heart, and ardency of affection, whereby also the power of the spirit is manifested.

2 The iniury which is done to Gods little ones is this, that they seek to deprive them of an especiall help, whereby their weaknesse might bee supported, yea to hinder them of the benefit of prayer. For many are not able to conceiue a prayer of themselves, yet if they finde a forme answerable to their occasions, they can pray heartily and earnestly.

Thus we see that prescribed prayer is not onely lawfull, but also needfull. So farre forth as wee finde it an help to deuotion wee may vse it: but yet wee may not alwaies tie our selues vnto it: to say the least, they are very weake Christians that cannot pray without a prescribed forme.

Now it is a shame for any Christian to bee a weake one all the daies of his life: it is required at our hands to grow in knowledge, iudgement, discretion, faith, and other like graces.

If the weakest Christians doe but carefully obserue the order that others vse, and withall take notice of their

owne sinnes in particular, of their particular wants, and of the particular blessings which God bestoweth on them, they may with vse and practise come to conceiue a good prayer. And when once in any competent measure they can pray for themselves, by degrees they may come to pray for others. But many are too idle & sluggish in making tryall: they will not offer to make experience of the gift of Gods spirit: but rather vtterly quench it; as a man may doe, and too many so doe, by trying themselves too much to set formes.

Though publike leiturgies for vniformity sake are to be constantly vsed in set formes (prouided that there be seuerall prayers fit for diuerse, yea for all publike occasions, so neere as may bee) yet it is not so meere for particular persons alwaies to tie themselves to one set forme. For what can that argue but that they little obserue Gods different manner of dealing with them at seuerall times.

Publike prayer is when an assembly of Saints publikely with one ioynt consent call vpon God.

§ 29
7 Publike
prayer.

In publike prayer three things are requisite.

- 1 Meete persons.
- 2 A fit place.
- 3 A right manner.

1 The persons must be a publike Minister of the Word and People. I shewed before that prayer was a principall part of Gods publick worshippe. Now in all publike worshippe there is required a Minister for one partie, and People for the other. A Minister hath a double function; one to stand in Gods roome, and in Gods name to declare Gods minde and will vnto his people: Another to stand in the Peoples room, in their name to

1 The persons
will make
publike praier

Ee 2

declare

declare their minde and desire to God.

The former he doth in preaching the Word and administering the Sacraments. For God (saith the Apostle) *a 2 Cor. 5. 19, 20* *hath committed to us the word of reconciliation: now then are wee embassadors for Christ, &c.* Expressly it is said that Ministers are Christs embassadors, which is in regard of the Word: that also they are such in regard of the sacraments, is implied in that commission giuen to the Apostles, *b Mat. 28. 19* *Goe teach all nations and baptise them in the name of the Father, &c.*

The latter he doth in making petitions and giuing thanks to God: *c* when the Prophet had exhorted the people to assemble together publickly to pray: he saith, *Let the Priests the Ministers of the Lord say, spare thy people O Lord, & giue not thine heritage into reproach, &c.* Ministers therefore in publicke assemblies are to utter the petitions of people. It is noted that *d* when the people were assembled to giue thanks to God, *Exra* the Priest *praised the Lord.* *e* The incense which vnder the law was offered by the Priest to God, did prefigure thus much.

Thus as in preaching a Minister is Gods mouth to the people, so in praying the peoples mouth to God. Wherefore also there must bee people to ioine with him: for if a Minister be alone, his praier is but a private praier.

That which is required of people in publicke praier, is to testify their consent to that which the Minister uttereth: for the praier of the Minister is their praier: though for order sake to auoide confusion there be but one voice vttered, yet the hearts of all present must goe along with that voice and giue an inward assent, and

not so onely, but also it is very expedient to testify the same so as the Minister may heare their consent, as well as they heare his prayer.

The ordinary way, and the best way for people to manifest their consent is with a distinct and audible voice to say *Amen*. This was commanded *Deut. 27.*

15. &c. And accordingly was it practised *Neb. 8. 6.* It is a sound well becoming Gods publike worship to make the place ring againe (as we speake) with a ioint *Amen* of the people. The Iewes vttered this word with great ardency, and therefore vsed to double it, saying *Amen, Amen. Neh. 8. 6.*

2. The place must bee publike: such a place as all that ought to meete may know, and haue libertie to come vnto: at first this was in some familie, yea afterwards when all the world almost forsooke God, God chose out of the world some peculiar families, who with their house-hold worshipped God in their houses, as *Noah* in his time, so *Abraham, Isaac, Iacob* in their times. But when Gods people increased in the wilderness, he caused a tabernacle to bee built; that then was their place of publike worship, afterwards a temple was built which because it was the place of publike worship, was by a propriety called *the house of prayer.* To this place if the people could not come, they would at least pray towards it: for which they had their warrant from *Solomons* prayer.

After that *Christ* came by whom the partition wall betwixt *Iewes* and *Gentiles* was broken down, and both

Amen is an Hebrew word, & is used in all languages: it signifies truth, or faith: the vttering of it, after a prayer, implieth an assent vnto the Prayer, an earnest desire of the things prayed for, and an assurance of faith to obtaine our desire.

Ad similitudinem ecclesie in istis Amen
rebat. Hier.
proem in 2. lib.
comment. ad Gal.

The place of publike prayer.

Gen. 4. 26

1 Isa. 56. 7
2 Dan. 6. 10

1 King. 8. 44

o 1. Tim. 2.8

p Iob. 4. 21

9 I. Cor. 11. 20

Separatists
taxed.

1. Cor. 11. 23

made one people to God, all places were sanctified for praier: in which respect Christ said, *The house cometh when ye shall neither in this mountaine, nor at Ierusalem worship the father.* So as vnder the Gospell no one place is more holy then other. Yet it being Gods will to be worshipped publikely, needefull it is that there should be places fit for that purpose. Thus the Corinthians had one place to worship God in.

In kingdomes and nations where Gods worship is maintained, are Churches, and Chappels built for that purpose. These being set apart for Gods publike worship, Ministers and people are to resort vnto them.

Yet I denie not but in times of persecution, secret and vnkowne places (secret I say and vnkowne to haters and persecutors of religion, but knowne to true professors) may be vsed for publike praier: as certain inhabitants of *Philippi* went out to a riuers side to pray on the Sabbath day. Separatists which liue in this land and otherlike places where are publike places for praier appointed, whereunto all haue liberty to resort, commit a double fault: one in abstaining from such publike places, whereby they shew themselves contemners of publike praier: the other that they seeke priuate places, as houses, woods and boats, for publike praier: whereby (to say the least) they turne Gods publike worship into a priuate worship. Too neere to these do many Schismatiques come, who though they frequent our Churches to heare the word preached, yet will they not be present in time of publike praier, whereby they deprive God of one part, and that the most principall part of his publike worship.

3 For the manner of publike praier, two things
are requisite { Vnanimity.
 { Vnitormitie.

Vnanimity respecteth the heart and affections, that all
which assemble together, may continue in the Church
(as is noted of the Christians in the primitive Church)
with one accord. For this end in publike worship a voice
is necessary: for how can there bee a consent of heart,
unless one know anothers minde? how can that bee
knowne but by the voice? it is the principall end of
speech, to make knowne a mans minde. A voice vsed
in publike praier must be { Audible.
 { Intelligible.

It must bee so loud as all that are present (if it bee
possible) may heare it. For a voice not heard is as no
voice to them which heare it not: they can give no as-
sent, and so pray not: it is noted that *Solomon Blessed*
all the congregation with a loud voice. The Ministers
voice must be
audible.
1 King 8. 55.

It is a fault for a Minister in the Church to pray so
softly, as all the people cannot heare him: some that are
able to vtter a loud voice, and that preach loud inough,
in praier cannot be heard: is there not as much reason
that people should heare their Minister pray, as preach?
other that are loud inough in the middle and ending of
their praier, cannot be heard in the beginning: but eue-
ry word ought so to be vttered, as it may bee heard. It
is a fault also in people so to say *Amen*, as they cannot
be heard: why should not the Minister as well heare the
assent of his people, as they heare his praier? it cannot
but slacken the ardency of a Ministers affection, when
he cannot perceiue any consent in people to that which
he praieeth: but a cheerefull and euident assent doth

Amen to be
vttered aloud.

and cheare vp his spirit.

The Minister must be such a kinde of voice, and so vttered, that heare it may vnderstand it: for so saith the Apostle, speaking of publike praier, *I will pray with vnderstanding*, that is, so as others may vnderstand me. Otherwise a loud voice is no benefit at all. If a trumpeter should be sounded, and the sound not discerned, *who shall prepare himselfe to bat taile thereby?* That a mans voice may be intelligible, his language wherein hee speaketh must be knowne, and his speech distinct.

Vnlawfull to
pray in a strange
tongue.
e 1. Cor. 14. 6
e c.

d. Mat. 6. 7
e 1. Cor. 14. 17
23

It is vtterly vnlawfull to pray in a strange tongue: a thing against which the Apostle purposely, and copiously disputeth. This hath respect both to the partie that uttereth the praier (he must vnderstand what hee vttereth, or else his praier is but a liplabour, even meere babbling, which Christ condemneth) and to them who heare it, their hearing, if they vnderstand not, is no hearing, they cannot be edified thereby.

Papists offend in both these.

1 They teach children, woemen, lay-men, such as vnderstand not one word of Latine, to make all their praiers in Latine.

2 They prescribe their publike praiers, whereof all the people pertake, to be made in Latine.

To affect in praier such vncouth words, and curious phrases as exceede the capacitie of the vnllearned, is little better then to pray in a strange tongue. The Apostle sheweth that praiers must be so vttered as the vnllearned may say Amen.

Contrary to distinct praying it is for a Minister to mumble and tumble over his words too fast: it argueth want of reuerence, it hindereth deuotion and affection

fection of heart (for when a praier is too fast posted ouer what time can there be for the heart to worke) it also hindereth attention, and vnderstanding in the hearer.

Vniformity respecteth the outward carriage and gesture in praier. Of reuerend & humble gesture I spake before. The point now to bee noted is, that all which assemble together in one place to pray, doe vse one and the same seemely gesture, which is noted of the people in *Ezraes* time, when he opened the booke to reade, *all stood vp,* but when he *praised* the Lord, *they all bowed themselves,* &c. This outward vniformity preuenteth a preposterous censuring of one another, and may be a meanes of stirring vp one anothers affections: for when one seeth others humbly to kneele downe, his heart may be so stricke, as he will be moued with reuerence to humble his owne soule: but diuersitie of gestures may cause distractions, and hinder deuotion: vniformitie in that which is lawfull and warrantable is an especiall part of good order: diuersitie of gestures causeth a kinde of confusion. Now *God is not the author of confusion*: wherefore *all things are to be done decently, and in good order.* The best generall rule that wee can obserue to keepe order is, to yeeld to such commendable, and warrantable gestures as the Church wherein we liue prescribeth and practiseth.

Thus hauing giuen some directions for publike praier, I will lay downe some motiues to stirre vs with conscience to performe it.

I The more publike praier is, the more honourable & acceptable it is to God. If it be an honor to God for one to pray, the more doe ioine together therein, the more honour-

Vniformity in
publike praier

1. Cor. 14. 33
v. 40

Motiues to
publike praier

honourable it must needs bee: it is the more acceptable because God delighteth in the ioint consent of his Saints worshipping him: whereupon God promised,
1 Met 18. 20 *Where two or three were gathered together in his name, to be in the midst of them.*

2 It is also the more powerfull: the cries of many ioyned together make a loud crie in Gods eares, and moue him the sooner to open his eares. Hereupon when there was a iudgement in the land, *the Prophet* calleth all the people to assemble together to pray: and so did *the king of Ninueh* when the ruine thereof was threatned.

3 It is an outward signe whereby wee manifest our selues to be of the chosen and called flocke of Christ.

4 It is an especiall meanes of mutuall edification: for thereby we mutually stirre vp the zeale, and inflame the affection of one another.

5 The neglect of it is a note of profanenesse, from which blame separatists, and schismatiques though they would seeme very religious, cannot well acquit themselves.

These and other such like reasons made *David reioice when they said, we will goe into the house of the Lord,* and mourne when he could not come into the house of praier.

Private praier

Private praier is that which is made by some few together, or by one alone: by few as when two or three friends goe together into some secret place (as *when Elisba and his seruant were alone in a chamber praying for the Shunamits childe, and Christ took Peter, and John, and Iames, and went into a mountaine to pray*) or an whole house should pray together in the family, as when

** Psal 122. 1*

** 84. 10*

** 2. King 4. 33*

b Luk. 9. 18

when *Cornelius* praied in his house. This charge especially belongeth to the master of the family. For as he is in his family a Lord to gouerne, and a Prophet to teach, so also a Priest to offer vp the sacrifice of praier: as a Minister in the Church, so he in the house must vter the praier (or at least prouide one to performe that duetie) and withall cause his whole househould to bee present thereat.

1 The family hath neede of peculiar blessings, besides the publike and common blessings which in the Church are praied for: yea it receiueth many blessings for which peculiar thanks are to bee given in the house. *Reasons.*

2 A Christians house is made Gods Church, if Gods worship be there from time to time performed, which is a great honour vnto a familie. Wherefore for honour sake Saint *Paul* mentioneth ^d the Church in the house of *Priscilla*, and *Aquila*, and ^e of *Philemon*.

d *Rom.* 16.5
e *Phil.* 2.3

3 By praier a Christian bringeth Gods blessing into his house (which is a matter of great profit) for where God is called vpon, there is hee present to bestow his blessing, as ^f hee blessed *Obed-edom*, and all his househould, while the arke was in his house. Praier then bringeth both honour, and profit vnto a family. *sa Sam 6.11*

Vnworthy they are to bee gouernours of a family, who omit this duetie therein. They cause Gods curse to lie vpon their house, and deprive themselues of a iust right vnto all the goods which are therein. For by praier they are all sanctified: hee that vseth any thing without praier is an vsurper and a robber, and shall another day dearely answer for it. They who frequent publike praier at Church, and neglect priuate praier at home,

Use

home, are either superstitious, or hypocriticall persons.

§ 31 The praier which is made by one alone, none being present but God and hee that praierh, I may call *secret praier*. This may be in a close chamber, or closet, or on a desolate mountaine, or in a secret field, or on any house top, or in any other place.

9 Secret praier
 2 Mat. 6. 6
 2 Mar. 1. 35
 1 Gen. 24. 63
 2 Act. 10. 9
 11, Tim. 1. 8

It is very needefull that secret praier bee added both to publike praier at Church, and priuate praier in familie for these reasons.

Reasons.

1 Hereby we may more freely poure out our whole hearts vnto God: it is not meete that any other person should know many things which are knowne to God and cannot be concealed from him. Euery one is guiltie of such particular sinnes as are to bee acknowledged alone before God, and euery one hath particular wants to be praied for by himselfe. Hereby also wee may by name mentiō in our praiers to God our dearest friends which is not so meete to do in company. I thinke Saint Paul ment such *secret praiers* when hee said, *I make mention of you alwaies in my praiers.*

2 Rom. 1. 9. 10

2 This kinde of praier affordeth the truest triall of the vprightnesse of a mans heart: for a man may long continue to pray in the Church and in a family, and his praier be meere formall, euen for company sake: but he that alone in secret, when and where no other man knoweth, calleth vpon God, surely maketh conscience of praier, and hath an honest heart (though hee may haue much weakenesse, and many imperfections) For what bie-respect is there that should moue him? vnlesse he be popish, and thinketh that the saying of a few praers in secret is a meritorious worke.

3 This

3 This argueth a great familiaritie with God : when a subiect vseth to goe alone to his soueraigne, it argueth much more familiaritie then when hee commeth with a petition in the company of others.

4 It bringeth greatest comfort vnto a mans heart : for such is the corruption of our nature, that we cannot performe any holy exercise as wee ought (** When wee would doe good euill is present with vs*) whereby it cometh to passe that the comfort of such holy exercises which we performe in Church or house, is taken away. This maketh Christians to runne to God in secret to humble themselves for the imperfections of their publike prayers. Christians would much doubt and euen faint oftentimes if it were not for their secret prayers. They which content themselves with Church and family prayers haue iust cause to suspect themselves.

5 Such wiues, children, seruants and other inferiours which liue in any house vnder prophane gouernours that will not haue prayers in their families, may by this kinde of prayer make supplie thereof vnto their owne soules: none can hinder secret prayer.

Ob. We can haue neither time nor place to pray secretly.

Ans. Doye not finde many times & places to commit sin so secretly as none can see you? if you had as great delight in prayer as in sin, you would finde time & place.

This kinde of prayer (so neer as may be) is to be performed so secretly as no other may know it, lest the knowledge which others haue of it may minister occasion of inward pride. ** Shut the doore*, saith Christ. It is not meete to utter secret prayer so loud as any other should heare it.

The last distinction of prayer is ordinary and extraordinary. All the forenamed kindes are ordinary, therefore

** Rom. 7. 21*

Direction.

** Mat. 6*

§ 3.
to Extraordi-
nary prayer.

1 Jon. 3. 8.

1 Exo. 32. 32

1 Luke 22. 44

1 Heb. 5. 7

1 Heb. 11. 34

1 Joel 2. 13

1 Exo. 14. 15

1 Rom. 15. 30

1 Gen. 32. 24

Signes of
extraordinary
ardency.

1 Luke 22. 44

1 Heb. 5. 7

1 Sam. 3. 13

fore it shall not need to speake of it. *Extraordinary prayer*, is that which after an extraor-
dinary manner even above our vsuall custome is pow-
red out before God. This consisteth partly in arden-
cy of affection, and partly in continuance of time. 1 The
King of *Nimrod* requered an extraordinary arden-
cy, when he commanded his people to cry mightily vnto
God. We haue a memorable example hereof in *Moses*,
who was so earnest in his prayer, that rather then not
haue his petition granced, he desired to be rased out of
Gods booke. Christs arden-
cy yet exceeded this; it is
noted that he prayed *earnestly with strong crying and
teares*. Yea his arden-
cy made his sweat to be as great drops
of blood falling downe to the ground.

This arden-
cy is in Scripture set forth by diuers Me-
taphors, as *1 Renting the heart*, *2 crying*, *3 striving*, *4 wre-
stling with God*, &c.

Though this arden-
cy be an inward worke, yet can
it hardly containe it selfe within a man: but as thunder,
which is an heat conceiued within a cloud, because of
the arden-
cy of that inward heat bursteth forth, and
causeth lightning, rumbling and raine, so a vehement
and earnest desire of the heart will some way or other
manifest and declare it selfe. Many waies are noted in
the Scripture whereby it hath been manifested, as

1 *Extraordinary distemper of the body*. 1 Christs
earnestnesse in prayer strooke him into an agony, and
caused his sweat to be turned into blood. 2 *Nehemiah*
arden-
cy so changed his countenance as the King ob-
serued it.

2 *Vnsuall motion of the parts of a mans body*: 1 *An-
nah* so moued her lips, as she thought she had bene
drunken.

drunken. ¹Salomon spread his armes abroad. ²The Publican beat his breast. ³Christ fell vpon the ground.

³ Deepe sighes and grones. ⁴My fighting is not hid from thee, saith *Dauid* to God. ⁵The sighes of the spirit are such as can not be expressed.

⁴ Loud crying. ¹Dauid roared all the day. ²Christ cried with a loud voice.

⁵ Often repeating and inculcating the same petition. ¹Christ did once, twice, & thrice, returne to God in prayer, saying the same words. ²Paul prayed thrice, that is oft, against a temptation. Note how ³Dauid doubleth and redoubleth his words, O my God incline thine eares and heare, open thine eyes and behold, &c. O Lord heare, O Lord forgive, O Lord consider, and doe it. Defer not, &c. ⁴Abram prayed sixe severall times together for one thing, namely for mercy on Sodom.

⁶ Teares. ¹Those Christ powred forth. ²So did the sinfull woman, and the Israelites in such abundant measure, that ³Dauid washed Christs feet with her teares, they are said to draw water and powre it out before the Lord, ⁴Peter is said to weep bitterly.

Teares are the most visible signes of earnest and ardent prayer, in which respect they are powerfull with God. ¹Teares in ²Dauid had power over the Angell and prevailed for why? He wept and prayed. ³Christ was heard in this which he feared. For why? He also offered up prayers with teares. ⁴Herodias wept for him, and was heard. ⁵Peters teares, the sinfull womans teares, ⁶Annas teares, the teares of Gods children at all times have been regarded, and accepted. Yea it is noted that God hath a bottle wherein he putteth the teares of his Saints: and with great Emphasis saith

Dauid,

¹ King 8. 12

² Luk 18. 13

³ Mat. 14. 35

⁴ Psal. 38. 9

⁵ Rom 8. 26

⁶ Psal. 32. 3

⁷ Mat. 27. 46

⁸ Mat. 26. 39

⁹ 1 Cor. 12. 8

¹⁰ Dan. 9. 18. 19

¹¹ Gen. 18. 24

¹² Job 5. 7

¹³ Like 7. 8

¹⁴ 1 Sam. 7. 6

¹⁵ Mat. 26. 75

¹⁶ 1 Cor. 12. 4

¹⁷ Heb. 5. 7

¹⁸ 1 Sa. 38. 3

¹⁹ Psal. 56. 8

David, are they not in thy booke? there recorded to be remembered?

Obiect. *Esaus* 7 teares were no whit regarded, * nor the teares of the *Israelites* when they went to fight against *Beniamin*, no nor * *Dauids* teares when he prayed, fasted, and wept for his child.

1 Heb. 12. 17.
2 Iud. 10. 13
** 2 Sam. 12. 22*

Ans w 1. Teares simply in themselves are no whit acceptable vnto God, but as they are signes of true prayer. *Esaus* teares were not such, they rose from grieffe of a worldly losse, and from anger, malice, and indignation against his brother.

2 Iud. 10. 16

Secondly, If any continue in sinne, and repent not, their teares are not regarded. The *Israelites* had not repented of their owne sinnes, and yet would take vengeance of their brothers sinne: they wept because they preuailed not, but they wept not because they repented not of their owne sinnes. Afterwards when in token of their repentance, *they fasted, and offered burnt offerings, and peace offerings vnto the Lord*, and so wept, the Lord heard them, and they preuailed against *Beniamin*.

3 Though God grant not that particular which by teares is craved, yet may the teares be acceptable to the Lord, as *Dauids* were.

Then are teares most powerfull and effectuell when they arise from compunction of heart for sinne committed against God, as the tears of the sinfull weoman, and of *Peter* did. Nothing more moues the true Christian heart to melt, and eyes to flow forth with teares, then a due consideration of Gods tender and mercifull dealing with man, and his vngratefull, and vngratious cariage towards God. The feare of Gods wrath, and

and iudgements, & horror of hell, may strike the heart with astonishment, and amazement, and make it as *Nabals heart, like a stone*. But griefe for displeasing a mercifull Father, sorrow for losse of Gods fauour is it which especiall'y maketh the heart send forth and the eyes shed teares. 1 Sam. 35. 37

Extraordinary prayer further consisteth in long continuance, when prayer is held out longer then at usuall and accustomed times. * *Iacob* continueth so, (as *Gen* 28. 11) in prayer: ⁴ so did *David*, and ⁵ *Christ*. ⁶ *Math* 14. 13. ⁷ *Dauid* therein: so did *Iosue* and the Elders of *Israel*. ⁸ *Dauid* called vpon God *night and day*. No doubt but *Iosue* ⁹ spent the three daies and three nights that he was in the Whales belly in prayer. ¹⁰ It may be gathered that *Daniel* continued one and twenty daies in prayer. (Not that without any intermission he so long prayed, but that every day in that time he returned to extraordinary prayer.) for so long *he was in heauensse, and eat no pleasant bread*. (Now fasting and sorrow in the Saints are companions of prayer,) besides the Angell of God came to him at the end of those three weekes (when his extraordinary prayers are to be supposed to end) and said to him, *From the first day that thou didst set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard*. Here he sheweth that with *Daniels* humiliation prayer was ioyned, els how could *his words be heard*. Secondly, that there were diuers daies spent therein, els he would not say from *the first day*, &c. now that first day being the beginning of the three weekes, and the Angell comming at the end of the three weekes, it is like he continued his extraordinary prayers so long. *Dauid* indefinitely saith that he

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Extraordinaire

by continu-
ance in

praiser.

c Gm. 32.24

d2 Sa.12.16

c Lake 6.13

f Exo 17.13

3 14ß.7.6

^bF/OL.33.3

¹ Ion. 2, 1

^bDOI 10.2.1.

13. CIRCUIT

Ff

cryed

¹ *Psal.* 69. 3

*Intentio sicut
non est obrem-
danda si
perdurare non
potest, ita si
perdurare uis
non cito est
rumpranda
Aug. Epist. 122
"Mat. 13. 7
"Luke 22. 24
"Mat. 6. 7 & c
ambrosius.*

cried till he was weary, till his throat was drie, till his eyes failed.

For extraordinary continuance, he which prayeth must consider his owne strength and ability, and not indeauour to goe beyond that, for this is to prefer a sacrifice before mercy = which is against Gods will.

Neuer must this branch of extraordinary prayer be severed from the other, I meane continuance in time from fervency in heart. For though prayer may be exceedingly lolly & remittent when it is not long continued, as *Chin* prayer, yet ought not prayer long to continue, except it be hearty and feruent; for then will it be no better then that *much babbling*, and *those long prayers* which Christ reproveth.

Thus hauing in generall shewed what is extraordinary prayer; for our better direction therein, and stirring vp thereunto, I wil further declare, First, the occasions thereof. Secondly, helpes, Thirdly, motives thereunto.

Occasions
of extraordi-
nary prayer.

The occasions must be extraordinary, { *Blessings.*
which may be drawne to two heads, { *Indgements.*

a *I SA.* 11.

b *Psal.* 51. 13

For blessings, if they be withheld, extraordinary prayer must be vsed to obtaine them (as thus *Anna* obtained a sonne) if they be withdrawne and taken away, to recover them againe (as thus had *Dauid* the ioy of his saluation restored to him) In these two examples we see both temporall and spirituall blessings, to be occasions of extraordinary prayer. Besides when we enterprize any thing that requireth an extraordinary blessing, extraordinary prayer is to be vsed. As when we prepare our selues to sanctifie the Sabbath, to partake of the holy Communion, or to haue our child baptized: Like-

Prayer
wile v
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wile when we marry, enter into any waighty calling, or office, especially when Ministers are ordained, or first set over vs. Christ prayed extraordinarily, when hee chose his Apostles (*Luke 6. 12, 13.*) so did the Church when it sent forth *Paul* and *Barnabas*, (*Acts 13. 3.*) And when they ordained Elders, (*Acts 14. 23.*)

Iudgements are either sinnes, or punishments of sins. In regard of sins, extraordinary prayer is to be made, either to free vs from temptations thereunto, (as *Paul* *Rom. 7. 24* prayed with great ardeney, saying, O wretched man that I am who shall deliuer me from the body of this death: ^{d 1 Cor. 12. 8} and againe he prayed thrice against a tempta- ^{e Mat. 26. 41} tion: yea ^e Christ expressly commandeth his Disciples to watch and pray that they enter not into temptation) or to pardon such sinnes as haue been committed, and lie heavy vpon our conscience, because they are in their kind notorious, or wee haue long continued in them, (this^e moued *Danid* very earnestly to pray, as also ^{Psal 51. 1 & c} *Peter* and ^{Mat. 26. 75} *Manasseh*. ^{2a Chro. 33. 13})

Punishments of sinne are either threatned, or inflicted. They may by extraordinary prayer be preuented, (asⁱ the destruction of *Ninueh*, threatned by *Ionah* was) ^{1 Ion. 3. 9} these may be remoued (as ^{2a Chro. 33. 12} *Manasseh* captiuitie was.)

As ordinary prayer is to be made for others, as well as for our selues, so likewise extraordinary prayer is to be made for others as iust occasion is offered. ¹ *Moses* ^{Ex 32. 1. 3a} his extraordinary prayer was for the sinne of the *Isra-* ^{Exa 9. 1 & c} *elites*, and for Gods iudgement threatned against them; so was ^e *Ezras* prayer.

The helps afforded to extraordinary prayer are ^{§ 35} Fasting and helpe to extraordinary prayer. especially two, { *Fasting.*
 { *Vowing.*

F f 2

When

1st Joel 2.15

2nd Mat 9.15

3rd Acts 13.1, 2, 3

4th 1st Cor 14.23

5th 1st Cor 27.33

6th 2nd Cor 11.27

When the Prophet called Gods people after an extraordinary manner to call vpon God, hee badeth them *"sanctifie a fast.* Olt is this commanded and also commended to vs by the examples of Gods Saints, and that not onely in the old Testament but also in the new. Where Christ excuseth his Disciples for not fasting while he was with them, he saith, *"the daies will come when they shall fast.* How oft is it mentioned in the *Acts* that the Christians fasted. *At Antiochia* when they sent forth *Paul* and *Barnabas*, they *fasted and prayed.* *When they ordained Elders, they prayed and fasted.* *When Paul* and they which were with him in a ship were in great danger of their liues, they fasted long. *The Apostle* expressly saith of himselfe, that he was *in fastings often.*

Reason.

This helpe is to be added to extraordinary prayers.
1 To sharpen them, and to quicken our spirits, and rouse vp our dull hearts. For as fulnesse maketh a man heavy in body and spirit, so fasting maketh him light in both.

2 To testifie our humility, and manifest our vnworthinesse of the least of Gods blessings. For by our voluntary abstinence from Gods creatures, we shew that we are vnworthy of the least crum of bread, and drop of water.

3rd 1st Cor. 7.5

3 To subdue our wanton flesh, and corrupt lusts: pampering our bodies maketh them strong: but fasting beareth them downe: if they be not weakned and tamed they will much interrupt our prayers. *The Apostle* implicth, that while man and wife giue themselves to fasting and prayer, they may the better abstaine.

4 To manifest our great griefe, for prouoking Gods
wrath

wrath either to inflict or threaten any iudgement, and our vehement and earnest desire of the blessing which God withholdeth, or hath taken away. When we fast because God is prouoked, we doe after an holy manner take vengeance of our selues. When we fast to procure a blessing, we shew we prefer that blessing before our ordinary food.

Making of vowes is both expressly commanded, (*Psa.* 76. 11) and also hath been by Gods children much practised. *Iacob* vowed a vow to God as he was going to his vnckle *Laban*, (*Gen.* 28. 20, 21) So did *Annab.* (*1. Sa.* 1. 11) *Dauid* (*Psal.* 132. 2) and many other Saints.

**Vowing* is so proper to praying that the Greek word which in the new testament most vsually signifieth prayer, seemeth to be drawn from a vow.

1 To vow in praying doth much sharpen our prayers, and make vs more eagerly call vpon God.

2 It doth manifest a very earnest desire of obtaining the thing wee desire: it argueth that wee are willing to doe any thing, or part with any thing to obtaine it.

Obiect. This was a thing belonging rather to the pedagogy of the Iewes, then to the ripe age of Christians vnder the Gospell.

Answer. Indee because the Church before Christs time was but in her non-age, in comparison of that man-age wherunto since Christs time it is growne, vowes were more vsuall then, then now. Yea at that time their voluntary vowes were parts of Gods worshippe, as other rites and ceremonies which were intioyned them of God, wherunto wee are not now so strictly bound. So as there is some difference betwixt

§ 36

Vowes an help
to extraordinary
prayer.

apocryph.
Ea proprie intelligenda est ratio, quam facimus ad votum id est apostolus. *August.*
epist. 59.
Reasons.

the time of the Lawe, and of the Gospell in this respect. Yet notwithstanding are not all vowes and the vse of them utterly abelished: they still remaine lawfull and helpfull vnto vs.

Eph. 4. 13.

For though wee are attained to a riper age then that of the Iewes, yet are wee not come to a perfect age: we are but children in regard of *that measure of the age of the fulnesse of Christ*, whereunto the spirits of iust and perfect men in Heauen attaine. So as still wee haue neede of helps: and among other helps, this of vows is needfull, and may bee profitable vnto vs.

Directions for making vowes

Wherefore for our direction in vsing this helpe, wee must obserue what things concur to the making of a good and lawfull vow: euen those foure things whereby euery thing is made good, the foure causes, which are, 1. The maker of the vow. 2. The matter of it. 3 The manner thereof. 4 The end.

1 The person who maketh a vow, must be both of vnderstanding, and also of power to make it. In vow-ing wee haue to doe with God, who must not bee dallied withall, nor mocked. They who deale with him must well conceiue what they doe; (wherefore Idots, children, frensie persons, and such like, are not fit to vow) they must also haue an ability to performe what they vow (wherefore such as are vnder the authoritie and command of others may not vow in such cases wherein their Gouvernours may crosse their vow.)

Gal. 2. 3. 18

2 The thing vowed must be both lawfull and possible. To vow to commit a sinne (as the Iewes vowed to kill *Paul*) is a double iniquity. To vowe that which wee are not able to doe (as many who vow perpetuall continency) is a plaine mockery.

3 In regard of the manner, a vow must bee made freely and maturely. A vow is a kinde of spirituall offering, it must therefore bee a free will offering, or else
* can it not bee acceptable to God. It is not meete for
parents to force their children, or any man to force another to make a vow. a 7th al. 119.
18

A vow is also a matter of weight, it must bee made in iudgement vpon due consideration & deliberation, not rashly or vnadvisedly. ^b Herein did *Iephtha* (though ^{b 1st Sam. 11. 30, 31} otherwise a good man) offend. Rash vowes cause either much mischeefe, or much repentance.

4 There be two maine ends of a vow. One to present or redresse some sinne (as for a man which is of a flexible disposition, and much drawne away by vaine company to vow against such and such company: or for a man that hath a light braine, and is soone made drunken with strong beere and wine, to vowe against these.) The other to hold a man close to some duty; as to vow every day to reade so much of the Scripture, morning and euening to pray, to sanctifie the Sabbath, &c.

A vow being thus made, we are bound in conscience to performe it; ^a *Pay therefore that which thou hast vow-* a 2^d 1. 5. 4, 5.
ed. It is better that thou shouldst not vow, then that thou shouldst vow and not pay it.

As the occasions of fasting and vowing are publike or priuate, so must they bee done publickly or priuately. Because there was a publike iudgement on the land, ^d *Ier* the Prophet called the people to a publike fast. So d 1st 2. 14
e 2^d 7. 10. 3
f 1st Sam. 1. 8,
g 11
likewise *Asa* caused a publike vow to be made of all the people. *Annas* occasion was priuate and particular, accordingly was her fast and vow.

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 Motiues to
 extraordinary
 Prayer

Weighty motives there be to stirre vs vp to extraordinary prayer.

1 It sheweth that wee goe along with Gods good guiding providence: that we obserue Gods iudgements, and are moued with them, and take notice of his blessings, and are accordingly affected: that as the iudgements of God are greater, so our supplication & humiliation more extraordinary: as his blessings more needefull and scanty, so our petitions more earnest and feruent: and as they are more excellent and plentiful, so our thanksgiuing more solempne. They who content themselves with their ordinary manner of praying (like mil-horses going round in their vsual track) & neuer take any occasion of extraordinary prayer, but thinke all is well because they are not *Atheists*: which neuer call vpon God, plainly discover how little they regard Gods dealing with them. If they did, as God dealt extraordinarily with them, so would they extraordinarily carrie themselves towards God.

2 Extraordinary prayer is extraordinarily powerfull and effectuell, either for the preuenting and removing great iudgements, or for the obtaining and recovering singular blessings, as wee haue before shewed.

3 It is an extraordinary honour done vnto God: the more wee stoope vnder his iudgements, and the more highly we account his blessings and fauours, the more we glorifie God.

If we well obserue Gods dealing with vs, and the seuerall occasions of extraordinary prayer from time to time afforded vnto vs, wee can not but condemne our selues for neglect of this duty; & extraordinarily humble our selues, euē because we haue not extraordinarily praised

praised, as iust occasion hath often times been given vnto vs. How many iudgements hath God laid vpon vs yeare after yeare? strange sicknesses, extraordinary fiers, frosts, inundations of waters, droughts when raine was needefull, tempestuous and rayny weather when calme and faire weather would haue beene very acceptable, with the like. Among other publike iudgements I cannot let passe that soare, heauy, grievous stroake whereby the life of that worthy admirable Prince was taken away vpon the sixt of *November* 1612. Had extraordinary prayer in time been vsed, no doubt but many of these iudgements might haue beene preuented. Would there be so many insufficient, idle, careles, corrupt Ministers as are in many places? or would the diligence and paines of many learned and faithfull Ministers bee so fruitlesse as it is, if extraordinary prayer were more vsed? What may be the reason that many marriages, offices, callings, &c. are so vnprosperous? that many Christians long lie vnder soare and greuous temptations and croses, that other iudgements are inflicted vpon their families, their children, yea and their owne persons, and many needefull blessings denyed? Surely this duty is not vsed as it ought to bee. Let it therefore more frequently and conscionably be vsed.

Thus haue I deliuered the seuerall kindes of prayer. The next branch is concerning the *time*, which by the Apostle is limited with no distinct time, but indefinitely set downe vnder this generall particle *alwayes*.

If this circumstance be simply taken without any limitation, it implieth not onely a great inconuenience, but also a plaine impossibility. For is it not inconuenient that wee should attend wholly and onely on pray-

5 33
11 The time
of prayer.

er; and so neglect the Word, Sacraments, and other duties of piety? yea also all duties of iustice and charity to our neighbours? Is it possible that *alwaies* wee should pray, and not eate, drinke, sleepe, and doe such other things as nature necessarily requireth?

Ans. If the true meaning of the Apostles phrase be obserued, no such incongruity or impossibility will follow vpon it. In the originall it is thus set downe word for word = *in every season*.

1 Cor. 16. 2.
2 Thes. 1. 11.

1 Cor. 16. 2.
2 Thes. 1. 11.

The Greeks make a difference betwixt *time*, & *season*: and in the scripture they are also distinguished. *Time* is more generall, *season* implieth that part of time which is fit for doing a thing. This phrase then being translated *in every season*, implieth that as any iust occasion is offered, we must pray.

1 Cor. 16. 2.
2 Thes. 1. 11.
1 Tim. 2. 1.
Col. 3. 17.

Object. The Euangelist vseth the word which properly signifieth *alwaies*, and so doth the Apostle in laying downe the point of thanksgiving, and another phrase of the like extent saying, *pray without ceasing*.

Ans. 1. Generall phrases must be expounded by particular and distinct phrases.

2 Those generals doe sometime signifie no more then very often: so are *Solomons* seruants said to stand *ouer*, or continually before him. so we say of a student that is much in his study, hee is *alwaies* or continually there: so of a weoman that tarrbeth much at home, she is *ouer* in her house. But more distinctly to shew the meaning of this circumstance,

1 It is to be taken inclusively, including every part of time, and excluding none, neither day nor night, whether wee are alone or in company, in the midst of businesse, or free from businesse, at what time soener

occa

occasion is giuen, wee must pray.

2 It signifieth a dayly and constant performing of this holy exercise: thus the sacrifice which vnder the Lawe was constantly offered vp every day, morning & evening, is said to bee offered vp *continually*, and called a *continuell* burnt offering. a Ex. 29.38, 42

3 It implyeth that besides our ordinary and set times of prayer wee must take extraordinary occasions to call vpon God.

4 It intimateth a continual preparation of the heart alwaies, even every moment ready to be lift vp to God in prayer. As the aire with the least blast of winde is mo- ued, and a feather with the least motion of aire is lifted vp, so must our hearts in petition and thanksgiving.

Thus this phraſe being rightly taken affordeth no iuſt ground to thoſe heretiques called * *Eſchites*, who would ſeeme to ſpend ſo much time in prayer as they neglected all other duties: like to whom were the heretiques called * *Meſſiaſians*. But it affordeth vnto vs many good inſtructions for prayer.

1 Christians ought to haue set times of prayer every day. This is implied in the fourth petition, where *this day* is expressed, to shew that the next day wee must pray againe, and every day say *this day*. This is also prefigured by that continuall burnt offering, whereof I spake before. ^b *Dauid* exhorteth beereunto saying, *Sing vnto the Lord, praise his name from day to day: and promisseth to perform as much himself saying, I will blesse thee daily, and praise thy name for euer and euer.*

1 We daily stand in neede of Gods blessings, both *Reasons,*
of the continuance of his old blessings, and also of be-
flowing new blessings. Needefull it is therefore that
euery

every day wee should pray for them.

2 The graces of God in vs are subiect every day to decay : now praier is as foode, whereby those graces are preserved, reuiued, and increased. Dayly wee take bodily foode? Dayly also let vs vse this spirituall foode.

3 Every day wee are subiect to assaults of our spirituall enemies, who are neuer wearied : and vnto many dangers of soule and body. But prayer is the most principall meanes to keepe vs safe from all.

There are also like reasons for thanksgiuing *alwayes*, day after day. For *God leadeth vs daily with his blessings*: every day, yea every hower both Gods former blessings are continued and renewed, and also new blessings bestowed. Is thy life, health, liberty, or any other blessing, matter of thanksgiuing this day? Then if the same be renewed the next day, it is also matter of thanksgiuing the next day, and so day after day. Continuall matter of thanksgiuing requireth continuall thanksgiuing.

*Singularis diebus
qui amplius
potest, sed item
diutius vici-
bus erit manu
scilicet, et vespere
Concil. Constant.
Simp. 6. cap. 7
Vnde Cyr. ex-
hortat, ad matu-
tina, et vesp.
orationes.
Rom 14. in
Rom. 8*

Quest. How often a day is it meete we should pray, and at what times?

Ans. Not to speake of sudden ejaculations, which wee shall touch by and by, it is meet that solemn pray-ers bee made at least twice a day. The fittest time for which is the morning and the euening. In the morning to praise God for our rest the night before, and to craue his protection ouer vs, and his blessing vpon vs the day following. In the euening to praise him for the blessings received that day, and to craue his protection in the night when wee sleepe. Thus shall this spirituall sacrifice of the **calnes of our lippes* bee answerable to that dayly outward sacrifice of lambes, vnder the

Lawe,

Lawe, whereof one was to bee offered in the morning, the other in the euening. This time: *Dauid* prescribeth *g Psal. 93. 2* saying to God, *It is a good thing to declare thy louing kinde- nesse in the morning, and thy truth at night: yea* *h David* *h Psal. 119. 17* went further, and saith, *Euening and morning, and at noone wil I pray.* Which times it is likely that *Daniel* obserued, for hee prayed *1 three times a day.* *Dauid* yet further saith, *1 Dauid. 119. 164* *h Psal. 119. 164* *h* *Seuen times a day doe I praise thee.* But that I take to be meant of some extraordinary occasions, because his ordinary course was set downe before: or else a set number for an yncerten, *seuen times*, that is often times, and so meant of sudden prayers.

Against this doe they offend who neuer pray but at Church vpon Sabbath daies, or some other solemne daies, or if euer at home, onely then when some extraordinary occasion is offered, as if they, or some of theirs be sicke, if they feare some iudgement, or want some great blessing. What hope can such haue to bee heard in their great needs, who otherwise would not call vpon God?

2. *Such set times as are appointed for daily prayer would constantly be kept.* Els wee doe not in euery season alwaies without intermission pray. The Lord saith of the fore-named dayly sacrifice vnder the Lawe, *1 Ye shal obserue to offer vnto me in their due season mine offering, &c.* *g 40* *2* *he constant* *is. keeping set times.* *1 Nom. 28. 2* implying thereby, that they should not fail nor misse of their due season and accustomed time. Feare of death could not turn *Daniel* from his course: he prayed (notwithstanding the Kings contrary decree) *three times a day as he did afore-time.* This phrase, *as afore-time*, impheth a constant course.

Great

Reasons.

Great reason there is that wee should bee constant, for

1 There is in vs a naturall proanesse to wake cold, and faint in prayer. Water is not more proane to bee cold, nor an heauy weight to fall downeward, then wee to wax dull in this heavenly exercise. Wherefore as fire must constantly be put vnder water to keepe it hot, and a weight must constantly be wound vp to keep it from the ground, so must wee by constant praier quicken vp our soules, and keepe them aloft.

2 The Deuill will take great advantage by once omitting it, and moue vs to omit it againe and againe, and so by degrees bring vs to an vtter disuse of it. Assuredly they which once omit their course of praying, shall finde the next time they come to pray, a more then vsuall dulnesse thereto: which is partly thorow Gods iust iudgement, who thus punisheth our neglect of this duty, partly thorow our naturall indisposition thereto, and partly thorow the subtilty and malice of the deuill, who thus seeketh to diuert vs cleane from our course.

Quest. What difference is there betwixt this constant obseruing set times, and popish canonicall houres of praiers?

Canonicall
houres

Ans. 1 Their canonicall howers are grounded on superstition, as the reasons which they themselves alleadge, doe shew: for they appoiat seven howers of praier for euery day. The first before day, because Christ was then taken. The second at the first howre, because then he was led to *Pilat*. The third at the third howre, because then hee was mocked. The fourth at the sixth howre: because then hee was crucified. The fifth

at

at the ninth howre, because then hee gaue vp the Ghost. The sixt in the euening because then he was taken from the Crosse. The seuenth in the completory, because then he was buried. These reasons are superstitious, no good grounds. In other howres wee may finde other things done to Christ, as his bringing to *Anna*, to *Caiph*, to *Herod*, his accusations, scourging, &c. and so make euery hower a canonicall howre for praiet. Wee haue better reasons as I shewed before.

2 They place religion in the very obseruing of set times. Wee doe not so: for wee set not the same continuance for all, some may hold out an howre, some halfe, some but a quarter, some longer while, some shorter. Neither doe we tie all to the same howre. A strong able person that vseth to rise betimes may pray at three or foure, or fiue of the clock in the morning, as soone as hee riseth. Another that is weake and not able to rise so soone, may when hee can rise.

3 They content themselues with saying ouer so many praers as may be in such a set time, though their hearts goe not with one word: for their prayers being in latten, many cannot vnderstand what they pray. Wee account such prayers meere lip-labour. Neither doe we measure our prayers by a set time, but we measure our time by our deuotion and affection in prayer.

4 They appropriate their canonicall houres to ecclesiasticall persons onely, as Priests, Munks, Nunnes, &c. Wee make our dayly times of prayer common to all Christians: because prayer is a duty belonging to all.

5 Some of their houres, namely, at midnight are very

very vnseasonable to bee ordinarily and daily performed: they are neither meet for the health of man, (that being the most seasonable time to rest in) nor for the worshippe of God, which must needs at that time bee drouisly performed. Our times are the most seasonable that may be.

6 Their houres are so many, that other necessary busineses must needs bee omitted: they affoord not time enough for Ministers to study, and performe other ministeriall functions belonging to their place. Our times are such as may well bee afforded to prayer, by those that haue the most and greatest employments.

7 They are so superstitious on the one side in keeping their number and stinted houres, and on the other side so carelesse in the due time, that they giue tolerations to obserue all the seuen howres in one part of the day, and none in the other part. Wee afford no such tolerations. Euening prayer would not be performed in the morning, though a double taske of the Word may be read at once.

Use

5 Da. 6. 10

Let vs bee carefull and conscionable as in setting vnto our selues fit times of prayer, so also in keeping of them. Many suffer euery small occasion, the least businesse, a matter of little gaine, yea, a matter of pleasure and sport to interupt their course: they are farre from ^a Daniels minde. If they could truly feele and discern the sweetnesse and comfort of prayer, they would bee otherwise minded then they are. For our parts let vs prefer it to all things, and let all things whatsoever giue place to it. Thus shall wee manifest our reuerend and high account of God, of his worshippe, and of

of his blessing. If in the morning necessary businesse be to bee performed, let vs rise so much the sooner to pray, rather loose of our sleepe then omit that exercise: so at night if extraordinary businesse hold thee vp late, sit vp a little the longer for prayer sake. They who conscientiously and constantly vse it, thinke not themselves safe in a moruing, till they haue commended themselves by praier to God: they are much disquieted if by any occasion it bee omitted: some dare not eate, nor drinke in a morning till they haue prayed, nor at eueninge to bed till they haue prayed againe. A good religious minde.

3 *Whatsoever we goe about, or wheresoever we are, wee must pray.* If wee goe about any religious exercise, any worke of our calling, any duty of loue, any honest and lawfull recreation, wee must pray: when wee goe to meate, to sleep, to walk abroad, to ride a iorney pray, at home, in the field, in our Inne, in prison, on the sea, in a barren countrie, in time of prosperity, in time of aduersity, in season, at our times appointed, out of season, at other times, night and day pray. So much implieth the Apostle^b where hee willet men to pray *in every place*, and these phraes, *a' waies, at all times, continually, without ceasing*, imply as much.

S 47

Whatsoever
ye doe, or
whether looke
ye goe, pray

b 1 Tim. 1.3

1 Praier sanctifieth euery thing, euery place, as we shewed in the fift branch of the necessitie of praier. *Reason.*

2 We cannot expect a blessing in any thing, except by praier we craue it. *It is in vaine to rise early, and to lie downe late without praier.* Therefore Moses praierth that God would establish the workes of their hands. *Ps. 117. 2* *Ps. 117. 2*

No maruell we prosper so little in the holy and ciuill things we take in hand, and that euery where in euery

vs.

Gg

thing

thing we meete with many crosses and vexations. The meanes of making things prosper, and of preventing crosses is rarely vsed. No maruell also that God oft with-houldeth many good things from vs: due praise is not giuen for such good things as he giueth.

4 *Our hearts ought euery moment to be ready, and prepared to be lift up to God: euen when wee haue not oportunitie of time and place to vtter any praier with our mouthes, in heart wee must pray, as * Moses and Nehemiah. This is that mentall and sudden praier whereof I spake before. Concerning this kinde, if any shall aske (as Peter in another case did) how oft shall I pray in a day? seauen times, as David did: I answer (as Christ did to Peter) I say not to thee vnto seauen times but vnto seuen ty times / euen times: euen euery momēt, as the least occasion is offered. If we obserue our selues or others to stand in need of any blessing, instantly let our hearts be lift vp to God: when any of Gods blessings come to our minde by the relation of others, by our owne cogitation, by any present fruition, or by any other meanes, presently (in heart at least) blesse God: learne of the little birds which lift vp their bills to heauen so oft as they take a little water into them.*

543
4 Hearts al-
waies ready to
pray.
* Exod. 14. 5
Neh. 2. 4

Psal. 119. 164
Mat. 18. 12

a Psal. 13. 22
b 2. Sam. 13. 1

c Psal. 150
* Psal. 136

e Psal. 135. 19
20, 21

We haue an excellent pattern hereof in that man that was *a* A man after Gods owne heart, that *b* sweete singer of Israel: as hee was very frequent vpon all occasions in making petition to God, so also in thanksgiving: many Psalmes he beginneth and endeth with praise: yea euery verse of *c* some psalmes beginneth with an exhortation hercunto: and euery verse of *d* other Psalmes end with a thankfull acknowledgement of Gods mercy: *e* Diuerse verses in many Psalmes both begin and

end with praising God. There is nothing which that booke of Psalmes more tumbleth vp and downe (repeating it very often againe, and againe) then this clause *praise ye the Lord*: yea his Psalmes of humiliation, which he beginneth with sobs and teares, hee endeth with praise. A worthy patterne to follow: the more frequent we are in thanksgiving, the more doe we resemble the triumphant Church in heaven, ^f which *cease not day nor night, saying Holy, Holy, Holy Lord God Almighty.* In the booke of Reuelation it is oft noted that the heavenly spirits so soone as any occasion was offered, presently fell on their faces & gave glory to God. ^h They do after an holy manner rebound vp &

^f Reuel. 4.8
5.13 7.11

^h 19.1, 3, 34

down this word *Hallelu-Tah* one from another. Thus do they *alwaies* give thanks. It wel becometh them: how can it then but well becometh vs? wee must in deauour to bee like them: onely here lieth a difference betwixt them and vs, that all teares are wiped away from their eyes, so as they haue not such matter of supplication as we haue: we must mixe petition and thanksgiving together: so giue thanks *alwaies*, as we make supplication *alwaies*: for to both these parts of praier is this extent to be applied: one must not exclude another: neither must either of them exclude any other duetie.

הללה-תה Hallelu-Tah is an Hebrew compound word which signifieth *Praise ye the Lord.*

The third generall *branch* concerning praier is the ground from whence it ariseth, and that is the *Spirit. Pray in the spirit*, saith the Apostle. Some here vnderstand the *spirit* of man, which is the soule and heart of a man: and so is this phrase vsed, ^d where the Apostle saith, *I will pray with the spirit*, or *in the spirit*. Others vnderstand

^g 43
³ The ground of praier.

^d 1. Cor. 14. 15
15. 15

Iud. 9. 20
2 Cor. 13. 14
1 Tim. 2. 15
1 Rom. 8. 26

the spirit of God, which is the holy Ghost: and so is this phrase vsed, where the Apostle *Iude* saith, *pray in the holy Ghost*, and where Saint *Paul* saith, *the spirit maketh request for vs*. I take it, that they which exclude either of these come short of the Apostles meaning: for I doubt not but he here intendeth both the spirit of God and also the spirit of man, sure I am that both may stand together: yea that both doe alwaies concur together & cannot be seuered: for without the holy spirit of God, man cannot pray in his spirit and heart: and whensoever the spirit of God helpeth vs to pray, he stirreth vp our spirits and hearts to pray. The spirit of man is that especial place where the spirit of God hath his residency.

This clause then affordeth vnto vs these two instructions.

Dott. I.

1 True prayer is a worke of the holy Spirit of God, and cometh from his motion.

2 Prayer framed by the spirit of God floweth out of the very spirit, and heart of a man.

Prayer a worke
 of the holy
 Ghost
1 Zec. 12. 10

For the first, note what the Prophet saith in Gods name to *Ierusalem*, *I will poure vpon them the spirit of supplications*. He calleth the gifts of prayer *the spirit of supplications*, because it is Gods spirit which worketh in vs this gift, and inableth vs to call vpon God: in a like respect, Saint *Paul* vseth this phrase, *the spirit of faith*. more plainly is this point proued, by that phrase which Saint *Iude* vseth, *praying in the holy Ghost*: but most evidently by *Saint Paul*, who layeth it downe, first affirmatiuely, saying *the spirit helpeth our infirmities, and maketh intercession for us*: then negatiuely, saying *We know not what to pray*, &c. What may the Apostle meane by this phrase, *the spirit it selfe maketh intercession*?

1 Cor. 4. 13

1 Iud. 9. 20
1 Rom. 8. 26, 27
 Expounded:

as? doth the holy Ghost truly and properly pray for vs as Christ our high priest and mediator, or as one of vs for another? Noe verily: for then should the holy Ghost be our mediator (which was one of *Arrius* his heresies) an office which is neuer attributed to him, but appropriated to Christ: *b For there is one God, & one mediator betwixt God & man, the man Christ Iesus.* Besides then also should God mak request to God: for the holy Ghost is God, but not mā also, as Christ was. The meaning the of the Apostle must needs be this, that the spirit of God stirreth vs vp to pray, quickning, & putting life into our dead and dull spirits, yea inwardly, as it were, suggesteth vnto vs, and infuseth into vs such desires, such sighes and groanes, yea and such words, as are acceptable to God, which for the truth and sinceritie of them, for the vehemencie and ardency of them, for the power and efficacie of them are *a vnumerable*: they *c aduocate* peirce thorow the very heauens, and enter vnto the glorious throane of Gods grace, and there make a loud crie in the eares of the Almighty. Therefore *d Rom. 8. 27* in the next verse the Apostle addeth, *he that searcheth the hearts* (that is, God the searcher of all hearts) *knoweth what is the minde of the spirit* (that is, what desires, what sighes and groanes, what praiers proceede from the worke of his spirit, being stirred vp thereby in our spirits) for Gods spirit informeth, and instructeth our spirits to make praiers to God, *according to the will of God*, which otherwise were most impossible for vs to doe: wee neither could tell what to aske, nor how to aske. Thus plaine-ly and cleerely we see, that true praier commeth from the motion and worke of Gods spirit: which may yet further be confirmed by comparing *Gal. 4. 6.* with *Rom.*

8. 15. in *that* it is said, *the spirit in our hearts crieth Abba father* : in *this*, by the spirit wee crie *Abba father*.

The reasons why thus the spirit praieth, yea why it is needefull that the spirit should pray, and so wee pray *in the spirit*, are these.

Reasons.

1. Cor. 3. 5

1 In regard of our naturall estate, we haue no abilitie at all to pray : a dead man can as well craue helpe of another man, as a naturall man in faith craue succour of God. *¶ Wee are not sufficient of our selues to thinke any thing as of our selues.* Can we then bee sufficient of our selues to pray aright?

Phil. 1. 6

2 In our regenerate estate we are no longer able to doe any good thing, then the spirit helpeth and assisteth vs. Though once we be inabled by the spirit to pray aright, yet if the spirit leaue vs and continue not in vs his powerfull worke, all our ability is gone (as a wheele which is turned about by an hand, if the hand be taken away, the wheele will soone stand still) it is needefull that vnto the first grace, following grace be added : for man after he is regenerate still needeth the present, effectuall, continuall worke of Gods holy spirit. It is therefore said, *¶ He that hath begun a good worke in you, will performe it vntill the day of Iesus Christ.*

1 Rom. 8. 27
and a spir.

3 Though wee knew how to pray, yet would not our praiser be acceptable to God, except it came from his spirit : it is attributed as a proper worke to the spirit, that he maketh intercession *according to the will of God* (that is, so as is pleasing and acceptable to God) for as God knoweth the meaning of the spirit, so the spirit knoweth the will of God.

1. Here note how the whole Trinitie hath a worke in

in this holy exercise of praier. ^b The holy Ghost frameth our requests. ^c The Sonne offereth them vp vnto his father. ^d The Father accepteth them thus framed, and offered vp.

a Note the reason, why the prayers of the Saints are so acceptable, and auailable, why they pierce thorow the cloudes, and haue accessse to Gods throane: they are the groanes of Gods spirit.

3 Note what an admirable gift, the gift of prayer is, a singular gift, peculiar and proper to the Saints, who haue the spirit of God: if ¹ *no man can say that Iesus is the Lord but by the holy Ghost*, surely no man can call vpon God as his father, but by the spirit of God. ² *We haue* therefore received the spirit of adoption whereby wee crie *Abba father.* 1. Cor. 12. 3
Rom. 8. 15

4 Note how we may know whether Gods spirit bee in vs, and whether we be Gods sonnes or no : euen by the spirit of praiser.

They who desire to pray aright, so as their prayer *use*
should be acceptable to God, must,

1 Labour for Gods sanctifying spirit, which is gotten by the ministry of the word, as was set foerth by * those extraordinary gifts which God bestowed on * *Act. 10. 44* Christians while they were hearing the word preached: and as * Saint Paul with great emphasis affirmeth, * *Gal 3 :* saying *received ye the spirit by the workes of the law, or by hearing of faith?* that is, assuredly by hearing the Gospel (which is the word of faith) preached ye received the spirit: in which respect the preaching of the Gospel is called, * *the ministration of the spirit.* * *2. Cor. 3. 8*

2 Having the spirit we must goe along with him, and follow his good motions : powring forth those de-

¹ *Leu 9.24* fires which hee suggesteth vnto vs: *the fire which* God would continually to burne vpon his altar, *came out from the Lord.* If sacrifices were offered vp with any other fire, that fire was counted strange, and the sacrifices no whit acceptable, but abominable to the Lord: the heavenly fire whereby our spirituall sacrifices of praier must be offered vp, is that holy spirit which cometh out from God: hee carrieth the very image of God: wee must therefore *giue vnto God that which is Gods.*

¹ *Eph 4.30*
² *1. Thes 5.19*
³ *1. Cor. 13.1*
 3. We must take heede we *griene not the holy spirit of God*: which is done by *quenching* the good motions thereof thorow our carelesnesse, or by *resisting* the spirit, thorow our rebellion: hence is it that many of the Saints are so dull, and vntoward to this exercise: by their security and carnality they haue grieved Gods spirit, and hee hath withdrawne his helpe and assistance.

Many hearing that the spirit maketh request for vs, will be ready wholly to giue ouer this ductie vnto the worke of the spirit, and so neuer rouse vp themselves, but say, when the spirit please it will make request for me. These grieve the spirit because they stirre not vp the gift thereof.

Doct. 2
 Praier wrought by Gods spirit cometh out of mans spirit.

¹ *Rom. 8.16*
² *Gal. 4.6*

2 For the second doctrine, that *praier framed by the spirit of God floweth out of the very spirit and heart of a man*, it is also cleare by the forenamed place, *the spirit maketh intercession with groanes, &c.* now groanes proceede from the heart, and spirit, not from the tongue and lips: but more expressly the Apostle saith, that the spirit which crieth *Abba father*, is sent into our hearts. Hence it is that they which pray in the spirit

rit

rit are said * to power out their *soule*, and their *heart* to ¹ Sam. 1. 15.
 God. The Virgin *Mary* (who without all question prai- ² Psal. 62. 8
 fed God *in the spirit*) saith * *My soule magnifieth the* * Luke 1. 46, 47
Lord, my spirit reioyceth in God.

1 The heart of man is, as it were Gods chaire of *Reasons*.
 state, whereunto no creature can come: it is proper to
 God alone: it is his pallace wherein he most delighteth:
 wherefore Gods spirit maketh his aboade there, and
 stirreth that vp to pray.

2 The heart is a fountaine whence commeth euery
 thing, good or euill: wherefore the Spirit doth espe-
 cially purifie and sanctifie it. Yea the heart is as a Queen,
 she hath a command of all the powers of the soule and
 parts of the body, and therefore the spirit giueth this
 gift of prayer to her.

Hereby may we iudge whether the spirit of God ^{Vse 1.}
 be in vs, and moue vs to pray, or no. If our prayer come
 but from the teeth, though it be neuer so well framed
 in regard of the form of words, and though our gesture
 be neuer so seemly, saouring of much reuerence and
 humilitie, yet is all nothing: the spirit of God hath no
 part in this worke, if thy spirit pray not. Herein lieth a
 maine difference betwixt the manner of perswading
 God and man. Man may be moued with faire spec-
 ches, inticing words, eloquent phrases, (^{as the people} ^{2 Acts 13. 11, 12}
 of *Tyrus* and *Sidon* with *Herods* eloquent Oration) but
 all the eloquence in the world is no more to God then
 the lowing of an Oxe, or the howling of a dog, if it
 come not from the spirit. Hearty and vpright prayer is
 the best rhetorick to moue God withall.

What matter of humiliation is ministred vnto most, ^{Vse 2.}
 euen of them that are accounted the best? how often
 doe

doe such as heare others pray, fall down on their knees, and so seem to pray, and yet know not what hath been prayed? Their thoughts haue been vpon other matters. Some manifest as much in that, when the prayer is ended, they testifie no assent thereunto by saying *Amen*. Yea how often doe they who viter the prayer (Ministers in the Church, other persons in other places) tumble ouer words with their mouths, when their hearts are wandering, so as little assent of spirit, if any at all hath been giuen to their owne words? can such sacrifices be acceptable to God? let vs be humbled for that which is past: and be more watchfull ouer our hearts for the time to come.

5 44
4 An helpe
of prayer.

The fourth generall branch is concerning the helpe of prayer, *which is watchfulnesse*.

Watch thereunto]

Apocrypha.

The originall word according to the proper notation of it, signifieth to awake and abstaine from sleepe: it is properly attributed to the body, metaphorically and by way of resemblance vnto the soule. *Sleep* of the body, is such a binding of outward senses, as they can not exercise their severall functions: as the eye can not see, the eare can not heare, and so in the rest. *Watchfulness* is contrary hereunto, a keeping of the senses free and loose, so as readily they are able to performe their functions. Thus by way of resemblance, when the soule is so possessed and overcome with security and spirituall senselesnesse, as it can not performe the duties of holinesse and righteousness, it is said to bee *asleepe*: when it rouseth vp it selfe and casteth away security, it is said to watch: in this sense saith the Apostle, *Let vs not sleep*

e: The: 5, 6

as doe other, but watch.

Most restrain this *watching vnto prayer*, to the inward spiritoall watchfulnesse of the soule: which I will not deny to be here especially ment. But yet I can not think that the watchfulnesse of the body is excluded: for if the body be drouisie the mind can not be watchfull. The Apostle by this clause would rouse vp both body and soule vnto prayer. The watchfulnesse of the body alone is nothing: It is the spirit, the vprightnesse, arden- cy, and cheerfulness of it which maketh prayer to be acceptable to God, as we heard before.

What watch- fulnes is here meant.

This is to be noted

I Against the *night vigils* of Papists, who place an extraordinary great point of religion and deuotion in the obseruing of them. Vsually they make three *vigils*, one at the closing vp of the day, and beginning of the night. Another at midnight. The third at the closing vp of the night, and beginning of the day. In some places they haue more vigils, as some are more superstitious then others. These vigils they ground on this and other like places where we are cōmanded to *watch vnto prayer* as if they who waked to mumble ouer and ouer a few set prayers, whilst others slept, obserued this precept. For in the outward babbling of a few prayers slanderh the greatest part of their religion. I wot well those night prayers are oft performed so drowsily, and sleepily, that it were better they were fast asleep in their beds, then betwixt sleeping & waking so to mock God.

Night vigils.
Beilarmin, de
voca oper.
lib. 1. cap. 11.

O. ^d *David* saith, that at *midnight* he wold rise to giue thanks vnto God. d Psal. 119, 62

Ans. He did not make it a law every midnight to rise, but occasion being offered, he would euen then rise

rise

e *Acts* 16. 25
f *do* 20 7

rise. And so ought every Christian to doe, for this is comprised vnder that particle *alwaies, or in every season.* Thus *Paul* and *Silas* being in prison *prayed at midnight,* and *Paul* afterward preached *unto midnight:* Yet did they not ordinarily vse this, nor appoint it a law vnto themselves, or others. Extraordinary actions are not to be enioyned as ordinary things: then should we spend every day in fasting.

I might further shew many differences, betwixt *David, Paul, Silas* their praying at midnight, and Papists prayers, but of this I spake before in the point of Canonickall houres.

A superstitious waking for Christs comming.

Mat. 24. 42

2 Against a superstitious practise of many whom I haue knowne to vse to sit vp all night at certaine times of the yeere, keeping themselves awake with talking one with another, playing on instruments, singing and the like, vpon a conceit that Christ will come in iudgement on some of those nights of the yeere, and they would not then be found asleepe, but awake, because Christ said, *Wake for you know not what houre your Master will come.*

These erre many waies.

do v. 36

1 In that they prescribe certaine set times for Christs comming. *Whereas no man knoweth it.*

Luke 17. 34

2 In that they conceit he shall come in the night, which is vncertaine: for he may come as well in the day time for ought any man knoweth: Indeed Christ speaking of his comming to iudgement, saith *in that night:* but this word *Night* is taken synecdochically for day or night, a part for the whole: *a little before he calleth it the day* when the sonne of man shall be reuealed, and implieth that when he commeth men shall be eating, drinking,

do v. 30

drinking, buying, selling, planting, building, which are works of the day time. Yet I will not deny but that he may come in the night time.

3 In that they imagine that *they* which are asleepe when Christ commeth, can not be well prepared to meet him. Whereas in truth a man that hath repented him of his sinnes, and with faithfull prayer commendeth himselfe to God, and so goeth to sleepe, is as fit in his sleepe to be awaked and taken vp to iudgement, as if he were in the act of prayer.

4 In that they interpret that precept of Christ *wake* of bodily waking: and *watching* here in this text of bodily watching. But waking and watching in these and such like places, imply not onely a keeping of the eyes: but of the heart also awake, and attentive vpon that which is done. ^a Mat. 24. 42.

To let all these and other like erroneous conceits passe, and to returne to our matter. As outward watchfulnesse of the body is nothing acceptable vnto God, vnlesse the soule also be watchfull, so the soule can not possibly be watchfull, vnlesse it haue the helpe of the bodies watchfulnesse: for the parts of the body are those *instruments* whereby the powers of the soule are exercised. Wherefore both must be ioyned together, as easily may be gathered out of Christs charge to his Disciples, *watch and pray*. That he speaketh of *bodily watchfulnesse* is cleare, for he found them asleepe, and thereupon said, *watch*. As cleare also it is that hee speaketh of *spirituall watchfulnesse* because he inferreth this clause, *that ye enter not into temptation*: it is not bodily watchfulnesse alone that can keepe vs from temptation. Yet further this metaphor of watching hath a large

large extent: for it is a military word, and the Apostle still holdeth on like a wise Captaine to instruct christi- an souldiers what to doe. In time of warre there are cer- taine appointed continually to watch in some sconce, watch-towre, or other like eminent place, where they must rouse vp theselues thorowly that they sleep not, and not onely remaine awake, but pierce and view vp and downe euery where and descry what may be hurtfull, or helpfull to the army. So as watching vnto pray- er implieth a diligent obseruing of all such things as may helpe vs or hinder vs therein. In this sence the A- postle saith of Ministers, that they *watch for the soules* of their people, that is, carefully obserue what may make to the good, or what tend to the hurt of their soules.

1 Heb. 13. 17

I might out of the full meaning of this metaphor collect many particular duties, and distinctly handle them all, but for breuity sake I will draw all to one doctrine, which is this.

Doct.

§ 45
Both body
and soule to
be roused vp
to prayer.

d Mar. 13. 37

e Mat. 26. 41

f Col. 4. 2.

§ 1 Pet. 4. 7.

Psal. 57. 8

For the better performance of prayer both body and spirit of him who prayeth, is to be roused up, and kept from inward and outward drownsines, and due obseruance is to be made of all things helpfull or hurtfull thereunto. To this purpose tend those many exhortatiōs which by Christ and his disciples are made to *watch*. When Christ warned his disciples of his last comming, and when he was in his agony he bid them *watch*. So^d Paul, so^e Peter. To this purpose also tendeth that patheticall speech of David, *Awake my glory, awake Viol and Harpe, I will awake early.*

Reasons.

Two causes there be which cause bodily slumbring. First debility and weaknesse of senses, whence it is that yong children and old folkes, are more prone to slum- bring

bring then lusty strong persons. Secondly, abundance of vapours which stupifie the senses: for fulnesse of meat and drink, whence those vapors arise, make men sluggish and sleepy. Answerably there be two causes which procure spirituall sleepinesse and slumbring.

1 Weaknes of the flesh (as Christ implyeth when he checketh his Disciples for their sluggishnes, saying, *the flesh is weak*:) whereby it commeth to passe that by nature wee are exceeding drousie and dull, as to all good and godly exercises, so especially to praier, which is the best of all. I neede not further proue this then by appealing to the conscience of euery one that vse this holy exercise. Loath wee are to goe about it: many when they are at it fall fast asleepe, as *Entichus*: I haue heard this direction prescribed when one cannot sleep, *Say thy prayers and thou shalt sleepe*; it is commonly the direction of profane persons spooken of sluggish praierers (for if a man pray in the spirit with that earnestnes which hee ought, it will rather keepe him the longer from sleepe) but yet it sheweth that men are commonly dull and drousie in prayer. Our spirituall sluggishnesse maketh our hearts heavy, and eyes sleepy: againe our bodily sluggishnesse maketh our spirits more dull.

2 Abundance of bie, wandring, vaine, earthly, wicked thoughts, cares, lusts and such other things, which like vapours arise in our soules, and which the Diuell also is very busie to cast into our hearts in time of prayer. These adde much vnto our naturall dulnesse and drowlinesse: so as in these two respects there is great neede of watchfulnesse.

Little doe they consider the neede thereof, who going

Vse 1.
such as goe
drouisely to
ing praier taxed

ing to prayer, are so farte from rousing vp their spirits and bodies, that they doe, as it may seeme, purposely set themselves to sleepe: some compose themselves to such gestures as make them sleepe, they hang downe their heads, and leane them vpon their armes or hands: they sit vpon seates, or vpon the ground, they close their eies, &c: some neuer pray till they goe to bed, and so sleepe preuenteth them: some againe come immediately from their pots and platters, or from their worldly affaires and businesse, and presently goe to prayers, without any premeditation or cogitation of what businesse they haue in hand; with what deuotion can such prayers bee performed? Is this to watch vnto prayer? the truth is that such doe but mock God.

Use 1.

For auoiding of this and such like aberrations, and for a better performance of this duty of watchfulnesse, obserue these few directions following.

Directions for
watchfulnesse

For the body, 1 Choose such times as are freest from drowsinesse; these are mornings: for our bodies hauing rested all the night, and by rest being refreshed, are the more free, ready, and cheerefull to praier. Schollers finde it the fittest times for their studies, and so may Christians, if they obserue a difference of times, finde it fittest for their praier. If for praier sake, wee rise the sooner, wee watch vnto prayer.

*Auons masts
amids.*

2 Considering that it is so needfull that wee pray at euening, which is a drowsie time, rouse vp thy selfe before prayer, goe not to it halfe sleeping, halfe waking. Learne of the watchfull bird, the cock, who when hee is about to crow, especially in the night time, flappeth his wings, and so beateh his body, and rouseth vp himselfe to crow. Doe thou something to driue away drowlines,

*Virgil. Ales.
Ouid.*

fir

Air thy body, walke, meditate, sing a Psalm before prayer at euening. Vse such gestures as will keep thee from drouinesse, kneele vpright, or to helpe thy weakenesse stand. Hasten to prayer, goe not to it too late. Who doe these things for praier sake, *watch vnto prayer.*

3 Moderate thine appetite, and vse a temperate diet if after meate thou art to pray: sobriety is often ioyned to watchfulnes, as an especiall helpe thereof. ^a Christ ¹ Luk. 21. 34. hauing giuen a warning to take heed of *surfetings, drunkennes, and cares of this world*, inferreth this exhortation, *watch and pray*: otherwise wee can not well watch and pray. Wherefore saith Saint Paul, ^b *Let vs watch and bee sober.* Aud Saint Peter, ^c *Be sober and watching in praier.* Who eate for prayer sake somewhat the more sparingly, doe *watch vnto prayer.*

In regard of the soule, 1 Take heede it be not too much distracted with worldly thoughts, ^d *cares of this world choake the Word*, much more will they choake the spirit of prayer. Hee that remembring the time of prayer disburdeneth his soule hereof, *watcheth vnto prayer.*

2 Most especially be watchfull against sin, which as birdlime will so cling the feathers of the soule, that it can not fly vp to Heauen. Nothing more dulleth the heart of man then sinne. He that yeeldeth thereto can hardly recouer himselfe, and reuiue his spirit againe in a long time. ^e It was three quarters of a yeere before ¹ *David* was thorowly recouered after his great fall, for his childe was borne before, and an extraordinary meanes was vsed to recouer him, the Prophet *Nathan* was sent vnto him.

It was an admirable and extraordinary thing that

Hh

Peter

Peter was so soone recovered. Sinnes doe greene the spirit, and quench his good gift in vs: the Spirit being greened, and prouoked to withdraw his presence, will not returne againe with a wet finger. Especially bee watchful against such sinnes as by nature thou art most prone vnto: for in them especially wil satan most tempt thee when thou art going to praier. If thou beest giuen to lust, make a couenant with thine eie not to cast it vpon a strange woeman: auoide wanton company, garish attire, fulnesse of bread, and whatsoeuer may prouoke lust: so in anger voluptuousnesse, couetousnesse, &c. This is an excellent point of wisdome, and argueth great watchfulnesse vnto prayer, if for prayer sake it bee done.

3 Take notice of Gods mercies and iudgements, of his blessings bestowed on thee, and of thy wants, of the estate of others, and of other points concerning the matter of prayer. Reade also some part of Gods word before prayer: thus shalt thou come furnished to praier. This is also *to watch vnto prayer*.

Many complaine of their vntoward performance of this heauenly dutie, but obserue not the reason thereof, which is this, *they watch not vnto prayer*.

§ 46
§ The meanes
of preuailing
by prayer

In the last place is added an especiall meanes of obtaining our desire by prayer, which is *Persuerance*. Prayer (saith the Apostle) *watching thereunto*

with all persuerance.

What perse-
uerance is.

P*ersuerance is an holding out to doe a thing till it bee accomplished.* The vniuersall particle, *all*, addeth emphasis thereunto, and sheweth that it must be a patient, constant

constant, vnwearied, continued holding out. * The original word is by the learned of that tongue attributed to hunting dogges, which will not cease following the game till they haue got it. A fit resemblance, if the rule of a similitude be obserued, which is to hold close to the point in hand. To perseuere then in prayer is, with long patience to continue constantly in calling vpon God, and not waxe weary, or giue ouer till hee heare vs. This is manifested two waies.

* *apud graecos.*
Toemist de co-
nibus valet.

1 By often praying for one and the samething. As *Paul* prayed thrice against atemptation, that is often *2 Cor. 12. 8* times.

2 By a long holding out at one time, as *Iaakob* wrestled a whole night with the Angell, and would not let him goe till hee had blessed him. *Gen 32. 24.*

Quest. 1. How oft or how long must wee perseuer in prayer, before we giue ouer? *How long we must perseuer*

Ans. w. No certaine and stint time can bee limited. Some things are continually to bee prayed for as long as wee liue, namely those things which wee stand in neede of all the daies of our life, whether they respect soule or body, and those things which shall not bee accomplished so long as wee liue, as a ioyfull resurrection, eternall saluation, &c. These are to bee prayed for in our ordinary praiers continually. Other things for which especially perseuerance in prayer is needefull, require a more particular and present answere of God, as a temptation, sicknesse, or any distresse which hangeth ouer our heads, or lieth vpon vs, or such blessings as wee stand in present neede of: these are to be prayed for till wee obtaine our desire, as *Iaakob* would not let the Angell goe till hee had blessed him: or till wee haue

2 Sam. 12, 10,
23.

some better thing in lieu thereof, as *Paul* prayed against the temptation, till he had grace sufficient giuen to him against it, or till there bee no hope of obtaining our desire; that is, till God doth euidently declare that it is his will not to grant it, as *Dauid* continued to pray for his childe while it liued, but when it was departed, he ceased to pray for him saying, *The childe being now dead, wherefore should I now fast, can I bring him againe any more?*

Quest. 2. Was not thus much implied vnder the forenamed circumstance of time, *alwaies*, or in *euery season*.

Difference
betwixt pray-
ing alwaie &
perseuering

Ans. Seeing the Apostle doth heere set downe the Doctrine of Prayer so distinctly and succinctly, wee may not imagine that hee would set downe in one and the same verse, one and the same thing, and that in two differing phraes. There is certainly a difference betwixt these two branches, which I take to bee especially in these two respects,

1 *That* is more generall, hauing respect to the whole course of a Christians life, that he haue his set times: constantly obserue them, and bee euer ready on all occasions to pray.

This is more particular, hauing respect to some especiall occasions, that in crauing them we should bee instant and vrgent.

2 *That* respecteth the duty and worke of prayer, that wee be constant in performing it.

This the issue and euent of prayer, or the blessing which floweth from it: for it is the effect and issue of our prayer that maketh vs more or lesse importunate. Longer or shorter to continue in prayer. If it bee long be-

before wee receiue that which wee desire, the longer we perseuere and continue in prayer.

Quest. 3. What difference is there betwixt these many, and long prayers implied vnder perseuerance, and those vaine repetitions, much babling and long prayers condemned by Christ in the Scribes and Pharisees. m Mat. 6. 7
n Ch. 23. 14

Ans. Very much and great: euen as great as betwixt white and blacke, light and darknesse, sincerity and hypocrisie. Difference
betwixt per-
seuering and
much babling.

1 *These* many and long prayers here intimated, are proportioned according to Gods particular dealing with vs: if it be long before hee grant our request, wee goe the oftner vnto him, and we hold out the longer in prayer.

Those vaine repetitions and bablings are stinted by set & certen periods of time appointed before hand, without any respect of Gods dealing.

2 *These* come from the vehemency of desire, and ardency of affection.

Those onely from the tongue and lippes.

The Papists are like to Pharisees in both these. For first they measure the number and continuance of their prayers by their set times: for which purpose they haue both set formes of prayer, and also chaines of beades to put them in minde when their stint is ended; yea they set downe so great a number of repetitions, as can not be freed from *vaine repetitions*.

This name *Iesu* is aboue five hundred times set down to be repeated at one time in their *Iesu Psalter*. Againe, their prayers being in latin (as I haue shewed before) which tongue all that say their praiers vnderstand not,

Hh 3

they

they cannot come from the heart, but onely from the tongue.

§ 47

Prayer to bee
oft renewed &
be'd out

2 Rom. 12. 11
Col. 4. 2

b Jsa. 62. 1, 6, 7

Thus hauing cleared the meaning of this clause, obserue the instruction hence arising, which is this,

Who desire to reape the fruit of their prayer, must both oft renew their prayer, and also hold on without fainting till it be heard. * In the word here vsed is this duty oft vrged: but most elegantly and emphatically doth the ^b Prophet set it foorth in his owne example, saying, *For Sions sake I will not hold my tongue, and for Ierusalem sake I will not rest vntill the righteousness thereof breake forth as the light, &c.* Againe he saith of other watchmen, *All the day and all the night continually they shall not cease.* Further by way of exhortation hee addeth, *Ye that make mention of the Lord, keepe not silence, and giue him no rest till hee establish, and till hee make Ierusalem a praise in the earth.* Christ doth also excellently set it forth by two parables, * one of a friend, ^d the other of a poore widdow.

-c Luk. 11. 5
d & 18. 1.

Impudentia.
Impudentiam,
et iniquitatem,
et crudelitatem,
& supiniam
frequens vincit
oratio. Chrys. in
Heb. hom. 27

The friend was so importunate as hee was impudent againe: for so much the notation of the * originall word implieth. The widdow by her importunity so troubled the iudge as hee feared hee should bee weary with her oft comming. Marke how impudent beggars will bee, they will receiue no nay: nor many who petition to the King, Councell, Lord Chancellor, Iudges, and the like, and by their impudency oft obtaine their suits. Impudency taken in the best sence as Christ vseth the word is such an holy, constant importunity, as will take no deniall. This wee may vse to God, and if wee vse it wee shall assuredly preuaile: for note what Christ saith, * *shall not God auenge his owne elect which cry*
day

a vers. 7

day and night unto him, though hee beare long with them? Particular examples of oft praying for one thing, and long holding out in prayer, were layed downe in the point of extraordinary praier.

The ground of this *perseuerance* is Gods wise disposing providence, who oft setteth a long date to the accomplishment of his promises, till which time come, hee seemeth not to heare vs, and yet expecteth that wee should solicit and ply him with our praiers, not because hee needeth solliciters, and remembrancers, but for iust and weighty reasons,

1 The sacrifice of prayer is a sweete and delightful sacrifice to God. 'The Apostle speaking of the calues or fruits of our lippes, which are prayers and praises saith, *with such sacrifices God is pleased.* & In this respect praier is called *incense*: God is delighted with the prayers of his Saints as men with the saueur of sweete incense. Hee loueth to heare them oft praying, and long to continue, provided that the prayer come from an honest heart and true desire.

2 God thus trieth the faith and patience of his Saints, whether they can and will continue to depend vpon him. Who cease to pray cease to waite: they withdraw themselves from God, *Gods soule will haue no pleasure in them.* (Heb. 10. 38.)

3 By *perseuerance* praiers waxe more earnest and feruent. Christ often praying prayed the *more feruently.* Prayer is like to fier, which if it finde fit matter the longer it burnes, the hotter it burnes. But God loueth not key-cold prayers: they are as irksome to him as luke-warm water to amans stomach. God wil spue the out.

4 God thus moueth his children to search their hearts,

Reason.

Why God oft seemeth not to heare our praiers.
1 Heb. 13. 15, 6
2 Psal. 141. 2

Demidecirco non celeriter annuis, ut tu diutius inquit. Chrys. in Mat. hom. 34

1 Luk. 22. 44
in his prayer
2 Ren. 3. 16

1 *Ios. 7. 6. & c.*
 2 *Iudg. 20. 27.*
 hearts, to see if they can finde any cause in them why God heareth them not. This was a meanes whereby *Achans* sinne came to bee found out: yea ¹ by Gods denying once & twice to heare the Israelites, they were brought to repentance.

5 God doth thus commend his blessings so much the more vnto vs. For good things much desired, oft craued, long expected, are more welcome when they are obtained, and wee moued to bee more thankfull for them. Things soone obtained are little regarded.

Use 1

2 *1 King. 6. 33*

What a vaine conceit is it to thinke that it is in vaine long or oft to call vpon God, if at first hee heare not. Such was the conceit of him who said, *"Behold this euil commeth of the Lord: should I attend on the Lord any longer?"* This conceit cannot bee free from pride and arrogancy, yea it is a disdainfull and presumptuous conceit. Yet by nature wee are all too prone vnto it: for we are ready to prescribe a time vnto God, and to say, So long will I continue to depend vpon him, & pray vnto him, if by that time he heare not, he will neuer heare. This is the cause that oft we faile of the fruits of our praies, & fall into many temptations, giuing our spirituall enemies great aduantage against vs.

Use 2.

3 *Mat. 15. 22.*
 4 *& c.*

For our parts let vs learne how to carrie our selues when God seemeth to reiect our prayers, even ¹ as the woeman of *CANAAN* when Christ at first would not seem to heare, and after told her plainly he was not sent to her, and the third time compared her to a whelp, yet she continued praying: and what was the issue? her faith was commended, her request was granted. Neuer any that perseuered lost their labour.

Use 3.

As for them who haue lyen long vnder a crosse, let them

them not thinke their praier are not regarded, or themselves not respected, because at first they were not heard : wee here see that God expecteth perseuerance.

Ephes. 6. 19, 20. And for me, that utterance may be giuen vnto me, that I may open my mouth boldly to make knowne the myserie of the Gospel : For which I am an embassador in bonds that therein I may speake boldly as I ought to speake.



From his direction vnto praier the Apostle proceedeth vnto an especial request, that they whom he had instructed, and incited to pray for others, would in particular pray for him : whence obserue, that

Coherence,

As Christians ought to pray for others, so to desire the mutual praier of others for themselves. Seldome did Saint Paul write to any of whom he requested not their praier, whether they were whole Churches, as in this and many other epistles, or particular persons, as ^a *Philemon*. This hath beene the ancient practise of Gods children: ^b *Hezekiah* desired the praier of *Isaiah*, ^c *Hester* of the *Jewes*, ^d *Daniel* of his three companions: ^e God intimated thus much vnto *Abimelech*, that it would be good for him to craue the praier of *Abram*, and ^f vnto *Eliphaz*, *Bildad* & *Zophar*, the praier of *Iob* : did not Saint

Obfer. 1.
Praier of others to be desired.

^a *Phil. v. 22*

^b *2. Kin. 19. 4*

^c *Heb. 4. 16*

^d *Dan. 1. 18*

^e *Gen. 20. 7*

^f *Iob 42. 8*

Mediator, but onely we vse them as companions, and fellow-members in this office.

This iustificeth the commendable and vsuall practise of the Saints at this day, who when they depart one from another, or write one to another, or being in any distresse, are visited one of another, desire the praiers one of another. The thing is good and warrantable: yee that haue vsed it be not ashamed of it, neither cease to vse it still, onely as the thing is in it selfe good, so vse it well: not complementally for custome sake, but from the heart, and that in regard of the forenamed reasons. As for those who are ashamed to desire the praiers of others, vnworthy they are to pertake of the benefit of others praiers. Vse.

And for those who mocke and scoffe at it in others, what doe they but strike the Prophets, and Apostles thorow their loines whom they scoffe at. The time may come when they would be glad of their praiers, whom in their prosperitie they mocked, euen as ¹Pharaoh was ¹Exod. 8. 8 glad of the praiers of *Moses* and *Aaron*, ²Saul of the ²1. Sam. 15. 25 praiers of *Samuel*, and ¹Simon Magus of *Simon Peters*. ¹Act. 8. 24 But for the better clearing of this point, I will more distinctly declare, the persons both who are to desire this duetie, and also of whom it is to be desired.

For the first, *All of all sorts, none excepted, must desire* Who are to
the praiers of others, not onely the younger, meaner inferior sort, as children, schollers, auditors and the like: but euen the best and greatest, and that of such as are much inferior vnto them. Note the forenamed examples, which shew that Kings, Queenes, Prophets, Apostles, desired this kindenesse: what persons more eminent for place, or more excellent for grace? if desire others praiers.
it

it beseeemed them, whom may it not beseeeme?

Reasons.

On the one side, the greatest and best, while here they liue are subiect to many infirmities, many temptations: and though they may haue some excellent gifts aboue others, yet they want many other which manner then they haue: besides they are proane to decay in the graces which they haue. On the other side the praiers of the least and meanest Saint are of force with God:

Job. 34. 19

" God is no acceptor of persons: it is the heart, the honestie, sinceritie and ardency of it which he most respecteth, and not the greatnesse and dignitie of the person who praieth: in this regard therefore, as the foote may be helpfull to the head, and as a little mouse may bee helpfull to a Lion caught and entangled with cords, by knawing a cord asunder, so may the least Christian be helpfull to the greatest by praying for them.

Vse.

*1. Cor. 12. 18
&c.*

Let none therefore thinke themselves so compleate and well furnished, as they neede not the helpe of others praiers: or so great, that it should not beseeeme them to seeke this helpe. *" God in wisdom hath so ordred the body of Christ, that the members thereof should neede one anothers praiers:* and that, both to maintain mutuall loue among them (for mutuall praiers doe euen knit the soules of the Saints together) and also to suppress arrogancy that one should not scorne, and disdain another. If any bee otherwise minded, it is to bee feared that ambition hath blinded their mindes.

If the greater are to desire the praiers of the meaner, much more the meaner of greater, as children of parents, people of Ministers, &c.

Of whom
prayer is to be
desired.

For the second, the benefit and kindnesse of prayer
is

is to be desired of such as we know may know our desire. These are onely the liuing who conuerse among vs vpon the face of the earth: to these whether present or absent we may make knowne our desire: if present, by words or outward signes: if absent, by letter, or message.

To desire the praiers of such as are departed out of this world, is both in vaine and also without war-^{Not of the} rant. ^{dead.}

In vaine, because we can neither make signe, speake, write, nor send to them: nor can they without some such meanes, know the desire of our heart, it is Gods propertie to search the heart.

Without warrant, because the whole Scripture affordeth neither precept, promise nor good example tending to that purpose, had it beene needefull, questionlesse Christ would haue comprised it in his perfect forme of praier.

Our aduersaries make shew of sundry places, but such as make nothing to the purpose, but are wrested cleane contrary to the scope of the holy Ghost. Their great champion who vseth to gather together what hath beene, or may be alleadged: for defence of their supersticion idolatry and heresie, quoteth onely these distinct places out of the old testament. • The first is where *Iacob* saith to *Ioseph*, *The Angel which deliuered me from all euill, blesse the children, &c.* ^{Arguments for praying to the dead answered. S. Rarm. de Sanct. Beatis. lib. 1. ca. 19}

Ans. The Angell there ment, is ^b the same with whom *Iacob* wrestled, which was Christ Iesus ^c the Angell of the covenant. ^{d 32. 14 e Mat. 3. 1}

The second is that speech of *Eliphaz*, to which of the ^{d Iob 9. 1} ^{Expounded.} Saints wilt thou turne.

Ans.

* Quamvis hoc
verba non vi-
deantur convin-
cere, quia non
sunt ipsius scrip-
torum veri, sed
Eliphaz amici
Iob tamen adeo
convincentur, quia
inducit tunc
fuisse consuetu-
dinem, &c.
c. Exod. 32. 13

Ans. 1 Question may bee made whether every speech of *Eliphaz* recorded in that booke bee of sufficient authoritie to iustifie a point in controuersie: * the author who alleadgeth this argument denieth not but doubt may be made hereof.

2 The place is ment of Saints liuing on earth: neither doth it imply any praiser to them, but speaketh of a due consideration of their estate, whether any were like to *Iob*.

3 * The third is the praiser of *Moses*, Remember *Abraham*, *Isaac* and *Iacob*.

Ans. Moses meaneth not any intercession which *Abraham*, *Isaac* and *Iacob* made vnto God for their posteritie, but the covenant which God made with them in the behalfe of their posteritie.

Further hee heapeth vp sundrie places both out of the old, and out of the new Testament, wherein praisers of the Saints liuing are dedred: and inferreth, that if it bermeete and lawfull to call vpon the Saints while they are vpon earth, it must needes bee lawfull to call vpon the same Saints when they raigine with Christ.

* Legimus vi-
uentes a vi-
tibus inuocari:
ergo licet et
iam uocamus
eos eodem
sanctos cum
Christo regnan-
tes.

Ans. 1. There is difference betwixt *desiring Saints to pray for vs* (which this text and other like places warrant) and *calling vpon Saints* (which no place of Scripture doth warrant,) whether they bee dead, or liuing.

2 The argument from the liuing to the dead followeth not: because we haue warrant for the one, not for the other: and because we can make known our desire to *them*, not to *these*.

Let vs goe along with God, and vse such meanes of obtai-

obtaining the blessings hee hath appointed, and then in faith may we depend vpon him, and expect his blessing.

Thus much for this generall point of requesting the praiers of others.

Now we will, more distinctly consider the particular person for whom praiers are most especially to be made: this is set downe vnder the Apostles person: *For me*, saith he. Saint Paul was by virtue of his calling, a Minister of the Gospell, euen a publike Minister vnto the whole world by reason of his Apostleship: yet more particularly in those places where hee planted Churches, and where his ministry was powerfull and effectuall, he was a peculiar Minister as *himselfe saith* ^{1. Cor. 9. 2} *to the Corinthians, if I be not an Apostle to other, yet doubtlesse I am to you: for ye are the scale of mine Apostleship in the Lord.* Among other Churches that at *Ephesus*, to whom he wrote this Epistle, was planted by him: hee was the spirituall father of that people, and an especiall Minister vnto them. As a Minister of the Gospell (yea and as their Minister) he requesteth this duetie, to pray for him: and so much is cleare by that which he would haue them pray for in his behalfe, namely vtterance, and libertie to preach the Gospell.

From this particular I may raise this generall doctrine.

People are especially to be mindefull of their Ministers in their praiers to God. As Paul and other Ministers haue desired this of their people: so we reade that when Peter was in prison, earnest praier was made of the Church for him: & when Paul and sylas went forth to preach, they were commended of the brethren to the grace of God, Namely by praier. This did Christ giue in charge, saying, ^{Mat. 9. 38}

Who are especially to be praied for.

Ministers are especially to be praied for. ^{1. Tim. 2. 1}

^{1. Tim. 2. 1}

ing, pray the Lord of the harvest that hee would send forth labourers into his harvest.

Reasons.

1 A Ministers
calling most
excellent.
^b Heb. 13. 17.

Waighty motives there be to presse this dutie for ministers especially.

1 Of all callings the Ministers is the most excellent, necessary and profitable: for it respecteth the soule (² for which Ministers watch) yea the spirituell, heavenly, and eternall good of body and soule.

2 Most difficult
¹ 2. Cor. 12. 16

2 It is of all the most difficult: whereupon the Apostle with great emphasis saith, ¹ who is sufficient for these things? difficult it is in two respects.

1 Of the worke it selfe.

2 Of the persons who are deputed to that worke.

The function of a Minister is to quicken such as are dead in sinne: to raise vp and restore such as are fallen backe againe: to comfort those that are troubled in conscience: to strengthen the weake: to encourage the faint hearted: to confound the obstinate: to stand against all aduerse power, together with many other like things, all which are about humane straine, more then flesh and blood can doe: yet the persons to whose ministeries these great workes are deputed, are flesh and blood, ^b sonnes of men; men subject to the like common passions that all other men are, in consideration whereof many being called to this function, haue sought to declaime it, as ^d Moses, ^e Ieremias, ^f Ionah and others, and ^g Elisha, when hee was to succcede *Eliab*, desired that the spirit of *Eliab* might be doubled vpon him.

^b Ezek. 2. 1
^c Act. 14. 15

^d Exo. 3. 11
^e Ier. 1. 6
^f Ion. 1. 3

^g 2. King. 2. 9
Ministers are
most opposed
against.

^h Mat. 4. 1. & c.

3 Of all sorts of men faithfull Ministers are most opposed by Satan and his instruments: ^h so soone as Christ was publikely set a part to performe his ministeriall

steriall function, Satan set vpon him in the wilderness, and euer after the Scribes Pharisees, Sadduces, Herodians, and other limmes of the diuel, persecuted him from time to time.¹ When *Iehosua* stood before the Angell of the Lord to receive his commission, *Satan* stood at his right hand to resist him. When the Apostles were to be sent forth to preach, ² then *Satan* desired to winnow them as wheat. The hystory of the Acts of the Apostles sheweth what stormes haue continually beene raised against the Apostles, while they were diligently occupied in their ministerial function: one trouble came vpon the necke of another, as waue vpon waue. Other hystories testifie as much of other ministers: our times are not without too euident demonstrations of this point. As Christ while he liued a private life, so others liue quietly in comparison of the following times, but when they begin faithfully to exercise their ministry, then arise the stormes: for *Satan* well knoweth that if the shepheard be smitten, the sheepe will soone be scattered, therefore he vseth the king of *Arams* policie: he bendeth all his forces against the Captaines of the Lords army.

4 Their failing in their duty is most dangerous, If they perish many perish with them. For they are like the Admiral ship which carrieth the lanthorne, where by the whole fleet is guided: if in a stormy and darke night that sinke, whether will the rest of the navy? When ³ *Peter* stept out of the way, many lewes, and *Barnabas* also went astray with them. ⁴ That very Apostle prophesying of false teachers that should bring in damnable heresies, saith, *many shall follow their damnable waies*. How did *Arrins* in his time seduce the greatest

¹ Ze. 3.1² Luke 12.31¹ Zech. 13.7² 1 K. 22.31⁴ The fall of Ministers most dangerous.³ Gal. 2.13.⁴ 2 Pet. 2.13

part of Christendome? neuer were there any ministers corrupt in life, or doctrine, but many were drawne into perdition with them:

Pro:

Are not now prayers, hearty and earnest prayers to be made for ministers especially. Oh pray that the Lord would send forth faithfull labourers: and pray for a blessing on them which are sent forth. Doe this in publicke, do it in private, let vs your ministers neuer be forgotten. We well know the power of faithfull prayer, and the neede we haue thereof. You know the benefit of faithfull preaching, and the need you haue thereof. We to our poore power are mindfull of you.

2 Cor. 6. 11, 13 *Our mouth is opened vnto you: our heart is enlarged: Now for recompence in the same, be ye also enlarged.* You reape the fruit and benefit of that blessing which God bestoweth on our labours.

Hitherto of the person who is to be prayed for. It remaineth to shew both *what* is to be prayed for, and *why* he is to be prayed for. That which is to be prayed for is in one word *utterance*: which is amplified, first by the *manner*, secondly by the *end*. The *manner* is declared in two branches: 1 *Opening the mouth*. Secondly *Liberty of speech*.

The *end* is to make knowne the mystery of the Gospell.

The *reasons* why the Apostle would haue those things prayed for in his behalfe are two: *one* taken from his office: he was an *Ambassador* for the Gospell. The other from his present condition: he was in *bonds*. Hereupon he repeateth againe the thing to be prayed for (in these words *that therein I may speake boldly*) and the manner (in these) *as I ought to speake*.

All

All the things which are here set downe the Apostle desireth to beginen vnto him, because he well knew, that he had them not of himselfe. Here then first note,

Ministers haue no ability to performe their ministeriall function except it be given them.^a For we are not sufficient of our selues to thinke any thing as of our selues. Our sufficiency is of God, who hath made vs able ministers. Note what Christ saith to his Apostles,^b *Without me ye can doe nothing.* Great were the paines which S. Paul tooke in the execution of his Ministry: *He laboured more abundantly then all the rest:* whereby is manifested that he had a great ability thereunto, yet he saith,^c *It is not I but the grace of God which is with me.* In this respect hee saith more indefinitely of all ministers,^d *That neither he which planteth is any thing, nor he which watereth.*

^a Obser.
Ministers
haue no ability
of them-
selues.
^b 1 Cor. 3. 5. 6
^c Job. 33. 3

^c 1 Cor. 3. 5. 10

^d 1 Cor. 3. 7

I shewed before that the worke of the ministry is a diuine worke, and that ministers are but men. Now what is man to that which is diuine?

Reason.

Is not this a strong motiue to incite all to pray for their ministers: *without Gods assistance and blessing they are nothing.* Yet ^e *through God they are mighty.*

Vse 1.

^e 1 Cor. 10. 4

Vse 2.

Let not such as haue some ability hereunto be insolent therein: no though they haue gifts eminent aboue others: ^f *For who maketh thee to differ from another? and what hast thou that thou didst not receiue? now if thou didst receiue it, why dost thou glory as if thou hadst not receiued it?* let such as are insolent take heed that God take not away their ability from them. God hath so dealt with many.

^f 1 Cor. 4. 7

All the particulars here set downe for which the Apostle would haue the Ephesians pray in his behalfe, may be drawne to these two heads: *ability* and *liberty*

to exercise his ministry. Hence ariseth a double instruction: one for *Ministers*, the other for *people*.

Ability in
ministers to
be praised in.

That which Ministers ought most of all to seeke for, is, that they may well performe the worke of their Ministry.

4 *Obser.*

2 *This also is it which people ought to beg of God for their Ministers.*

5 *Obseru.*

Obserue the severall places wherein the Apostles desire people to pray for them, and ye shall find this to be the matter of their requests. When the Apostles were assembled to pray together, thus they prayed, *so Lord grant unto thy servants that with all boldnesse they may speak thy word.*

8 *Act* 4. 29

Reasons.

For ministers, their Ministeriall function, is that particular worke which God hath appointed to them, their proper talent whereof they are to give a particular account vnto the *great shepheard of the sheepe*: the means whereby they may best manifest their loue to Christ, (*Ioh. 2 1. 15. &c.*) For people, the office of ministers was appointed to gather them together, till they all meete in the vinity of faith and knowledge of the sonne of God, vnto a perfect man. (*Ephes. 4. 12, 13.*) In a word, Ministers by well performing their ministeriall function, doe most good both to themselves, and their people. ^b Marke what Saint Paul saith to Timothy, *In doing this thou shalt both save thy selfe, and them that heare thee.*

^b *Tim.* 4. 16

Pse 1.

How contrary are the desires of many ministers to Pauls? if God should appeare to them as he did to *Salomon*, and say, ⁱ *Aske what I shall give thee*: I am afraid that too few would desire ability to doe their worke, but rather some great liuings: others places of dignity: others applause, and praise of people, with the like. For these

11 *King* 3. 5

these are the things which men hunt after.

But are not people otherwise minded? doe not they desire that their ministers should be able, faithfull, and painfull? surely very few in comparison of the multitude, who rather desire such as are quiet men, content with any thing, friendly and familiar with them, not inquisitive into them, examining what knowledge, faith, repentance, and such like graces they have: not busie in prying into their faults, but rather winking at them; suffering every one to follow their owne delights, with the like, which are profitable neither to people, nor minister. For by such remisnesse and negligence ^{Ex. 18} *people die in their iniquity, and their blood shall be required at the ministers hand.*

Vse 2.

Let such as respect Gods glory, the edification of his Church, or saluation of their owne soules, here learne what to pray for in their ministers behalfe: and if they haue ministers endowed with such gifts, blesse God for them. For what we are to pray for, we must also be thankfull for when it is bestowed, as ^{1 Cor. 1. 11} *the Apostle implieth saying, labour by prayer for vs, that for the gift bestowed upon vs for many, thanks may be giuen by many persons for vs.* Yealer them most esteeme, and account of such ministers, ^{1 Thes. 5. 13} *having them in singular loue for their workes sake.* Not like the common sort, who best esteeme good fellowes and boone companions (as they speake) such werethose Israelites of whom the Prophet ^{Mic. 3. 11.} thus speaketh, *If a man prophesie of wine, and strong drinke, he shall euen be the prophet of this people.*

Now come we more distinctly to handle the particular points here laid downe.

The first is *utterance.*

I i 3

The

The word translated *utterance*, usually signifieth *speech*. This is taken either *passively* for that which is spoken and vttered, or *actively* for the very vttering of that which is conceiued. In the former *respect* speech and vtterance is giuen, when God ministreth vnto his seruants matter to speake: according to that which Christ saith to his Disciples, *It shall be giuen you what you shall speake*. In the latter respect it hath reference both to the speakers inability (and so implieth an ability and faculty well to vtter that which he is to speake) and also to the opposition which by others is made against him (and so it signifieth leaue and liberty to speake) I take the middlemost of these lignifications to be especially meant, which is an ability and faculty to vtter that which is to be spoken, yet so as the other two may not simply be excluded: for fitte matter to be vttered, and a good faculty to vtter it may not be seuered: abundance of good matter without ability to vtter it, is without profit, it can not edifie another. Ability to speake well without good and sound matter is meere vanity: it can but tickle the eare. Againe if a Minister haue both these, and want liberty, his knowledge and gift of vtterance are but as candles put vnder bushels. Here then I collect, that,

6 *Obseru.*

A faculty of speaking is needfull for Ministers.
1 Tim. 3. 2
Eze 4. 10
Jer. 1. 6
Reason.

It is needfull for a minister as to haue matter worthy to be vttered, so also a faculty well to vtter it. He must be apt to teach. It should seeme that *Moses* felt the want of this, when he said, *I am not eloquent, but slow of speech and of a slow tongue.* And *Jeremiah* when he said, *I can not speak.* Therefore the Lord gaue them vtterance.

The matter which a minister conceiueth is onely profitable to himselfe, the vtterance of it is that which profiteth

profiteth others : for *faith commeth by hearing.*

Rom. 10. 17

Little regard haue they to the good of Gods Church who spend all their daies in the vniuersity, or in some such like place of learning, to gather more and more knowledge and vnderstanding of diuinity, but neuer exercise themselves in vtterance : neuer pray, nor vse any meanes to attaine thereunto: no though they be admitted Ministers, inducted into liuings, and haue taken vpon them the cure of soules : though they may know much, yet their people are not edified thereby.

Use

To returne to our Apostle, had not hee the gift of vtterance? if he had, why doth hee make this request? doe men pray for that they haue?

Ans. No doubt but he had an excellent and admirable vtterance: for when they preached at *Lysra*, the Gentiles called him *Mercurius*, whom they accounted the God of eloquence. The many sermons of his and orations, and apologies which are recorded in the *Acts* are euident demonstrations of his elegant and powerfull vtterance, as also of his boldnesse and freedome of speech.

*St. Paul had excellent vtterance
a Acts 14. 12*

Obiect. Hee himselfe confesseth that hee was *rude in speech.*

*b. 3 Cor. 11. 6
expounded,*

Ans. That was said not simply, but partly by way of supposition (as if hee had said, many may and doe take mee to bee rude in speech, well, grant it to bee so, yet none can imagine that I am so in knowledge) and partly by way of comparison, in regard of the foolish, vaine, rhetoricall flourish, and shew of eloquence which other false teachers, and many heathen Orators made (as if he had said, in regard of that curious verball eloquence which many vse, I deny not but I am rude in

ci (w 2.1,
d 4

a Al 14.35

f 26.38

Why Paul de-
sired vte-
rance,

speech) In this respect hee plainly saith *that hee came not with excellency of speech: nor that his preaching was with inticing words.* But for good and true vtterance none went beyond him. Wanted hee vtterance when *hee made Felix and Drusilla tremble as hee reasoned of righteousness and temperance, and of the iudgement to come?* or *when hee caused King Agrippa to breake out in the midst of his speech and say, almost thou perswadest mee to become a Christian.*

Yet he desired that vtterance should be prayed for in his behalfe not without good reason: for well hee knew that

1 That which hee had was not so perfect, but it might be bettered.

2 God could take it away whensoever it pleased him.

3 He could no longer vse it, then God continued to inable him.

4 No blessing could be expected by it, vnlesse God made it powerfull.

From ths practise of the Apostle, and from these weighty reasons thereof I gather,

Obs. 7
Gifts bestow-
ed still to bee
prayed for

Such gifts as God hath once bestowed, are still to be praied for. Compare the eighth and seuenteenth verses of the first chapter of this Epistle together, and you shal finde how the Apostle saith that *God had beene abundant toward them in all wisdom, and yet prayeth God to giue them the spirit of wisdom.* Compare the 3. and 9. verses of Colos. 1. and ye may gather as much.

Vse.

Haue not those that are best furnished neede to pray themselues, and haue the help of others prayers? Suppose they should bee destitute of no needfull gift, yet

wcc

wee see prayer is needefull for the gifts we haue.

They are too insolent who hauing receiued some gifts trust to themselves, and looke not to God who gaue them. Thus many ventring to swimme alone are drowned: many that haue good gifts perish themselves, and are a cause that other perish with them. For some fall into grosse heresies, some into a vaine kiude of affectation, some forget that which once they had, some grow very sots and dolts. By these & many other waies doth God iustly punish the pride of Ministers.

The next point concerneth the manner of vterance: the first branch whereof is opening the mouth: the second boldnesse, which according to the originall may thus bee set downe, *pray for mee that vterance may be giuen mee in opening my mouth boldly to publish, &c.* or thus, *with opening my mouth in boldnesse.* This opening of the mouth is not to be taken as a meere pleasance or redundancy of speech, (as when we say, I saw with mine eyes opened, or heard with mine eares open) but as a speciall emphasis, implying a plaine, distinct, audible deliuey, and that according to the literal meaning of the phrase. This phrase is somtimes taken figuratiuely for a free & bold deliuey of a mans minde, but that is more plainly expressed in the next clause: sometimes againe for freedome and liberty to speake, but that is set downe in the next verse. Wherefore I take it in the literall sence, opposed to an euill vnbecoming shamefastnesse, which maketh men speake whisperingly betwixt the teeth and lippes, as if they were loath to bee heard. Hence I gather that

Ministers ought to utter the word distinctly and audibly, so as it may be heard and vnderstood. The Prophets

0648.
Ministers must
preach distinctly and
audibly

were 11a 409

h Isa 58.1
i Jer. 2.2
k Pra. 1.20
o 9.3

were commanded to cry: yea ^h to cry aloud, and lift up their voice: ⁱ to cry in the eares of the people. Thus did wisdom, ^k shee cryed without, and uttered her voice in the streets.

Reason.

l 2 Cor. 6.11

This manifesteth an holy zeale in Ministers, and sheweth that they are not ashamed of their function, but desirous of the good of the people. In this respect doth the Apostle vse this phrase where hee saith, ^l O Corinthians our mouth is open vnto you. Besides by this manner of deliuering the Word, is the eare more pierced, and the heart more affected.

m Isa. 58.1

Then especially is the mouth to bee opened, when matters of more then vsuall note and neede are deliuered. Most of al when open, notorious, scandalous sinnes wherein men liue and lie, and whereof they are loath to heare are reprobued. ^m Lift up thy voice like a trumpet, and shew my people their transgressions saith, God. But the practise hereof I leaue to the discretion of each wise dispenser of Gods secrets, according as their seuerall abilities and occasions shall require.

The second branch concerning the manner of vtterance, is boldnesse opposed to an euil vnbecoming fearefulness. This implieth an holy courage and liberty which a Minister taketh vnto himselfe hauing respect to his master that sent him, and the office deputed vnto him, and not to the persons of men, with whose contradictions and oppositions he is not daunted.

animo quasi
coram a quo
o Job.

Obs. 9.

Boldnes need
full for Mini
sters

The notation of the originall word implyeth as much: and it sheweth that the boldnesse here meant is a gift whereby a man dares freely open his whole minde, and utter any thing.

Boldnesse, courage, and freedom of speech is needefull for

a Minister in the execution of his Ministry. Oft did God stirre vp his Prophets heereunto, as when hee said to *Jeremiah*, ^b *Arise, speake vnto them all that I cōmand thee:* ^b *Ier. 1. 17* *bee not afraide of their faces:* and to *Ezechiel*, ^c *Thou sonne* ^c *Ezec. 3. 6* *of man feare them not, neither be afraide of their words, &c.*
^d Christ manifested great boldnesse in his ministry, for ^d *Mat. 1. 23* *he taught as one hauing authority,* so as his hearers were astonished: this boldnesse made him so freely rebuke ^e *the Scribes and Pharisies,* and discouer both the er- ^e *Mat. 23. 6* *rors of their doctrine, and the corruptions of their life:* & ^f *yea, and thunder out many woes against them.* Such was the boldnesse of his fore-runner *John the Baptist*, ^f *Luk. 1. 17* *as he was said to come in the spirit and power of Eliab.* ^g *Mat. 11. 14* Great boldnesse did *Peter & Iohn* shew forth, and the ^g *Act. 4. 13* *rest of the Apostles.*

Many people are impudent, stiffe-necked, fierce and violent, and will soone quaille a minister if hee be not of a bold spirit: this reason ^h *God* himselfe rendereth to ^h *Ier. 1. 17* *his Prophets to make them the bolder.* ⁱ *Ezec. 3. 6* Wee see by common experience how euery one will trample on him that is rimerous and faint hearted? Soone wil people perceiue whether their Ministers be timorous or no: if they be, they will surely tread on them. But if they bee bold, men of courage, and freely declare their message, they will daunt the stoutest hearts. For Gods word hath a powerfull worke in it, if it bee deliuered with power and courage. The Prophets and Apostles dismaied their proudest enemies.

For the better application of this point, obserue how and wherein this boldnesse is to be manifested.

I By an equall and impartiall preaching of the Word without respect of persons: Christ spared none:

not

Wherein
boldnesse is
to be manife-
sted.

not Rulers, Priests, Lawyers, nor any other sort: but told all of them their dutie.

See more of
this point on
the next verse

1 Act. 20. 27

2 By a declaration of the *whole* truth of God, as occasion requireth, concealing no part thereof for any by-respects of fauour, feare, reward, danger, &c. herein did the Apostle shew his boldnesse, for hee saith to the Elders of *Ephesus*, *I haue not shunned to declare vnto you all the counsell of God.*

See more of
this point on
the next verse

* Gal. 1. 10

3 By a graue, plaine, free deliuey of Gods word without affectation of popular applause: seeking more to approue ones selfe to him of whom he is sent, then to please them to whom he is sent. With great emphasis doth the Apostle set forth his boldnes in this respect, saying, ** Doe I now perswade men or God? or doe I seeke to please men?* that is, I am farre from seeking to please men.

* Tit. 2. 15

1 Mat. 14. 4

* 13. 13, &c.

4 By reprobuing sinne, and ^k that with authority, so as transgressors may bee brought to shame (if it bee possible) and made to tremble. Thus did the *Baptist* reprove *Herod*, and ^m Christ the Pharisies.

a Heb. 12. 3

b Rom. 1. 16

c 1 Tim. 2. 8

d 1 Cor. 1. 17

E 1 Pet. 2. 6

5 By despising all shame, feare, reproach, & disgrace, which by profane and wicked persons shal be brought vpon vs for performing our calling as we ought: it is expressely said of Christ, ** he despised the shame*: and the Apostle saith of himselfe, ** I am not ashamed of the Gospel of Christ*, and ** exhorteth Timothy not to bee ashamed of the testimonie of our Lord*: God commandeth his Prophets ** not to feare.*

In these, and such respects is this gift (a most needefull gift) to be praied for: and Ministers must labour in these respects to shew their holy bouldnesse. Let vs therefore rouse vp our dul spirits, & cast off the cloakes
of

of feare and shame; that in truth we may say, as the Apostle did of himselfe and his fellow labourers: *we use* ^{c 2-Cor. 3.12} *great boldnesse of speech*, provided that it bee guided with wisdom: wisdom and courage must be ioyned each to other.

Wisdom, that vnneccessarily, without the limits of our calling, as busie-bodies, wee thrust not our selues into such dangers, in bearing whereof wee can haue no comfort: in which respect saith Saint Peter, ^{1-Pet 4.15} ** Let none suffer as a busie bodie in other mens matters.*

Courage, that we shrinke not from that duetie whereunto God hath called vs, to auoide imminent danger: least by seeking to preuent mans rage, wee pull vpon our heads Gods wrath. ^{f Dan 3.17} *God is able to deliuer vs from the rage of all men: but all the world cannot shelter vs from the wrath of God.* The end why the Apostle desireth the forenamed gifts is in the last words of this verse, *to make knowne the mysterie of the Gospell.* Euery word almost affordeth a forcible reason to vrge them to pray for those gifts in his behalfe.

1 *To make knowne* (so as they shall thereby attaine to knowledge.)

2 *The mysterie* (a thing that is not easily knowne.)

3 *Of the Gospell* (the best thing that can be learned.)

In generall, we may note that the end which the Apostle aimed at in desiring vtterance was for the edification of others: for to make a thing knowne, is to instruct and edifie others. Here obserue,

That which Ministers aime at in fitting themselves to the Ministerie, must be the edification of the Church: they may and must desire and seeke the best gifts: yea they may ^{Obfer. 10.} *seeke to excell, but to the edifying of the Church: expres-* ^{The end to be aimed at by ministers is to edifie others, 11 Cor. 12.31} *ly* ^{14.12}

ly the Apostle chargeth that *all things bee done to edifying.*

Reason.

For this end Christ ordained Ministers, *even for the edifying of the body of Christ.*

V^{ro}.

Let them consider this, whose end is onely their maintenance: who studie hard, and reade much, and preach often, and all for their owne profit. But let those, who seeke to approue themselves to the highest Maister, follow this Apostle, *who sought not his owne profit, but the profit of many, that they might be saved.*

1 Cor. 10. 33

1 Rom. 15. 3

Herein he followed Christ *who pleased not himselfe.*

More particularly in this end we may note.

1 - The *action* (to make knowne.)

2 The *object* (the Gospel.)

3 A *qualitie* thereof (the mysterie.)

Obseru. 11.

Things known
to be made
knowne.

The first sheweth that, *It is the duetie of a Minister to make knowne what hee himselfe knoweth.* In the fourth verse of the third chapter of this Epistle the Apostle implieth that he had great *understanding in the mysterie of Christ* (which is the *mysterie of the Gospel* here spoken of) here wee see that his desire is to make it knowne. Thus much he affirmeth of himselfe saying, *when it pleased God to reueale his son in me, immediately I went to Arabia, namely to preach Christ* (Gal. 1. 15. &c) and Christ of himselfe, saying, *All things that I haue heard of my father, haue I made knowne to you* (Ioh. 15. 15.) As Christ put this in practise himselfe, so also he commanded it to his Disciples to doe, saying = *What I tell you in darkenesse that speake ye in the light: and what yee heare in the eare, that preach ye vpon the house tops,* & Saint Paul to Tymothie, saying, = *What things thou hast heard of me, the same deliuer to faithfull men, which shall be able to teach o-ther also.*

Mat. 10. 27

2 Tim. 2. 2

All

All the vnderstanding of the Gospell which God *Reason.*
 giueth to his Ministers is a talent given them to occu-
 pie and imploy: by making knowne what they know,
 they improue their talent, they approue themselues to
 their maister, they profit their brethren.

Take heede, O Ministers, yee bee not like couetous *Vse.*
 worldlings, who are euer gathering, neuer spend:
 though ye haue neuer so much learning, if ye make it
 not known, it is but as the talent hidden in the ground:
 now remembere the censure that was giuen of him who
 hid his talent (he was counted ° *an unprofitable seruant*)
 and the sentence which passed against him, which was
 this, *cast him into utter darkenesse, &c.* let not vs thorow
 negligence conceale our knowledge, like that seruant,
 nor thorow enuie thinke much others should pertake
 thereof, like *Iosuah*, but rather be of *Moses* and *Pauls* *1 Th. 11. 28, 29*
 minde; who were willing all should know as much as
 themselues. *1 Act. 26, 29*

The second point sheweth that *The Gospell is the pro-* *Obseru. 1. 24*
per object of preaching.

What the Gospell is I shewed before: for further *The Gospell*
 prooffe of the doctrine, note the commission which *is the proper*
 Christ gaue to his Apostles; when he sent them out to *object of*
 preach, *goe and preach the Gospell*: in this respect^b are the *preaching.*
feete of preachers said to be *beautiful*, because *they preach*
the Gospell. *a Mar. 16. 17*
b Rom. 10. 15

The end of preaching is the saluation of mens soules: *Reason.*
 for ° *it pleased God by preaching to saue those that bilcene.* *c 1. Cor. 1. 21*
 But ° *the Gospell is the power of God vnto saluation*: if the *d Rom. 1. 16*
 Gospell then bee not the object of preaching, preach-
 ing must needs faile of the maine and principall
 end.

object.

Object. The law also is to be preached.

c Gal. 3. 14

Ans. It is so, but as a preparatiue vnto the Gospell, in which respect very fitly saith the Apostle of the law, that *it was our schoolemaster to bring vs vnto Christ*: thus is the law preached for the Gospell sake, so as it remaineth firme; that the Gospell is the proper and principall object of preaching.

Use.

The Gospell is a mysterie.

Let our studies and meditations bee exercised in it, so as our selues may first learne it, know it, beleue it, obey it: thus shall wee better instruct others therein and make it knowne vnto them. That which was before deliuered of the excellencie and benefit of the Gospell, maketh much to the vrging and pressing of this point.

Obseru. 13.

f 1. Cor. 4. 1

g Eph. 3. 4

h 1. 9

i Mat. 4. 11

k 1. Tim. 3. 9

l 1. Tim. 3. 16

The third point evidently declareth that *The Gospell is a mysterie*: very oft is this title and attribute vsed: in other places it is called *The mysterie of God*: *the mysterie of Christ*: *the mysterie of the will of God*: *the mysterie of the Kingdome of God*: *the mysterie of faith*: *the mysterie of godlinesse*.

For God is the author, Christ the matter of it: it declareth the will of God, and directeth man vnto the kingdome of God. Faith beleeueth it: and godlinesse issueth from it: so as all these mysteries are but one and the same: euen the Gospell here spoken: which is fitly called a mysterie: for a *mysterie is a diuine secret*.

μυστήριον δὲ οὐ τοῦ
πολλὰ μυστήρια
ἐκτείναντες.
ὅτι μυστήριον
ἐστὶν ποῦθεν ἡ
ἐκείνη αἰὶν ἀποκα-
λύπτειται.
Steph. ex Eu-
flath. Mysteria
ergo sunt arca-
na sacra.
m 1 Cor. 2. 8, 9

Now the Gospell is a *secret*: for *none of the princes of this world knew it*: it containeth *the things which eye hath not scene, nor eare heard, neither came into mans heart*.

It is also a *diuine secret*: for first it could not bee knowne

knowne but by *divine revelation*: the Apostle expressly saith that *God by revelation shewed this myserie vnto him*, and that it was opened vnto the *same of men by the spirit*, and thus came it to be *made knowne by the church vnto the principalities and powers in heavenly places*: so as it was aboue the conceits, not of men onely, but also of Angels.

*Eph. 3. 3
O Eph. 3. 4
Eph. 3. 10*

2. Being opened it seemed incredible vnto all whose hearts the spirit of revelation did not perswade of the truth thereof: therefore the Apostle praieth for the Ephesians *that God would give them the spirit of revelation in the knowledge of Christ that the eyes of their understanding might be lightened, &c.*

Eph. 1. 17, 18

In a word, of all other things it is the most obstruse: no humaine inuention like it: none of the liberal arts and sciences comparable to it in profunditie. The Law is not such a myserie as the Gospell, for the law was ingraued in mans heart: and man doth still by nature retain some glimps, and sparkles thereof: for the Apostle saith that *the Gentiles do by nature the things contained in the law, and shew the worke of the law written in their hearts*: but the Gospell was neuer written in mans nature: but was extraordinarily reuealed, and is aboue nature: wherefore the Apostle contenteth not himselfe to call it a *myserie*, but also termeth it a *great myserie*: intimating thereby that it is a myserie both of great weight and moment (the knowledge of nothing else can be more excellent, necessary and profitable) and also of other things most obstruse, admirable and incredible: yet is it *without controuersie a great myserie*: a most certaine, sure, vnfallible, vndeniable truth.

Rom. 2. 14, 15

1 Tim. 3. 16

1 Peter 1. 2

The Gospell being a *myserie*, such a *myserie* as wee

Vs 1.

It requireth
 studie and
 prayer.

haue heard, is not lightly, and sleightly to be passed o-
uer: it requireth our best studie and meditation, and it
is worth the best paines that wee can take: men natu-
rally are desirous to haue knowledge of deepe and pro-
found matters: this maketh some scholers to spend
much time, and take great paines in reading the *Schoole-*
men, because they account them profound authors in
regard of the many deep questions which they discusse:
others in studying Astrologie, Astronomie, Geometrie,
and other parts of mathematiques, because they are
accounted deepe sciences, aboue the common conceit,
and capacitie of ordinary men: there is no mystrie in
any science which men heare of, but they are ver- / in-
quisitiue into it, and desirous to know it. Loe here is a
mystrie of mystries wherein our happinesse consist-
eth: so as the knowledge thereof cannot but bee most
needefull and behoouefull. Vse wee therefore all the
meanes that possibly we can to vnderstand it, and to all
other meanes adde faithfull and earnest praier to God,
to giue vs the spirit of illumination, that so we may the
better conceiue it. In studying it, let vs not measure it
by the last of our owne capacitie: for it is a mystrie a-
boue our capacitie: they which know it best, know it
but in part: when it is opened as clearely as can bee by
mans tongue, it still remaineth to bee a mystrie. Faith
therefore in this respect, must be placed aboue our rea-
son, and we must beleeeue more then we can conceiue:
herein hath faith a preheminency aboue reason, that it
is of an infinite capacitie: for whatsoever God reuea-
leth faith beleeueth, though reason cannot fathame the
depth of it.

If in the mystrie of the Gospell we should beleeeue

no more then by our reason we can discern the reason of, we should beleeue little or nothing. Let vs therefore haue recourse to Gods word where this mysterie is reuealed, and pray to God by his spirit to reueale it vnto vs.

They who haue attained to the greatest vnderstanding of this mysterie that can be, ought not to be arrogant, and boast thereof; as if they were of a greater capacity, deeper vnderstanding, sharper wit then others. For nothing in man is auailable to finde out this mysterie. They ought rather to be thankful vnto God, who hath vouchsafed such knowledge vnto them, and euery one say as Christ did vnto God, *ⁱ I giue thee thanks O Father, Lord of heauen and earth, because thou hast opened these things vnto babes.* For that ^b which Christ said to Peter, may be applied to all that haue any sound knowledge of the mysterie of the Gospell, *Flesh and blood hath not reuealed it, but our Father which is in heauen*

Vse 2.
The knowledge of it affordeth no matter of boasting, but of thanksgiving.

a Mat. 13.35

b 1 Cor. 14.17

Let not any be offended that so many in all ages haue grossly erred, and broached diuers heresies about the Gospell, as *Arrians, Aetians, Aerians, Eunomians, Eutichians, Marcionites, Manichees, Nestorians, Papists, Anabaptists, Familists*, and many others. For the Gospell being a mysterie, it is no maruell that many who haue searched into it by their owne wit, haue erred therein. Their errors haue not risen from any vncertainty and variableness in the Gospell, but from the shallownesse of their owne conceit. God in iust iudgement hath not vouchsafed to open the eyes of their vnderstanding, but rather (as ^c Christ said) *Hath hid these things from the wise and men of vnderstanding*, and also suffered ^d the God of this world to blinde their eyes, *that the light of the glory*

Vse 3.
No maruell so many erred in it.

*c Mat. 13.35
d 2 Cor. 4.4*

ous Gospell of Christ should not shine vnto them.

Vse 4.

A preposterous conceit to thinke other booke's contain more profound matter then the Gospell which is a mystery.

d- Vnde Beza annot. maior es in Mat. 13.

v. 23.

o 35 Triden.

Synodus omnes

lib. 1. am. vel.

quam noui

testam. nec noui

traditiones

ipsas pari

pietatis officio

suscipit. Sess.

4. decr. 11.

Caluin instit.

lib. 1. cap. 9.

Very preposterous is the conceit which many haue of Gods word wherein this mystery is reuealed. They account it a plaine easie booke wherein no great depth of learning is contained. And thereupon prefer other booke's as more profound, to it. ⁴ The Iewes had their Talmuds, and Cabala, in which they thought much more deep matter was contained, then in the holy scripture. The Turkes haue their Alcharon, in comparison whereof they lightly and basely esteeme the scriptures. ⁵ In like account doe Papists hold many of their vnwritten traditions, decrees of counsels, edicts of Popes, all which they equall if not prefer vnto the scriptures. Anabaptists also, Familists, and such like Enthusiasts, say that the Scripture is but as milke for yong nouices, but the reuelations which they receiue (as they pretend) from God, are strong meat. I would this meane and base esteeme of holy Scripture remained only among such infidels and heretiques, as are Iewes, Turkes, Papists, Familists, &c. but too true it is that it hath to great place in the opinions of many both scholars and others. Some who prefer the study and learning of Postillers and quaint writers, before the wisdom of God contained in his written word. Thus great mysteries are of many accounted sleight matters, and meere toyes are accounted mysteries. ⁶ *The things of the spirit of God are foolishnesse to man.* Let vs take notice of this egregious point of folly (*8 for the wisdom of this world is foolishnesse with God*) and know that no learning can be like the learning contained in the holy scripture, which declareth ^h *the wisdom of God in a mystery, euen the hidden wisdom which God ordained before the world vnto our glory.*

For

1. Cor. 2. 14

8 3. 19

h 2. 7

Ephes. 6. 20. For which I am an Ambassador in bonds, that therein I may speak boldly, as I ought to speak.

The reasons which the Apostle voucheth to enforce his request now follow. The first is taken from his office, he was an *Ambassador* of the Gospel, or *for the Gospel*, namely to declare and make knowne the Gospel. This his office sheweth that he was after an especiall manner deputed, and appointed by God to preach the Gospel. This charge being laid vpon him, very needfull it was that he should haue utterance with open mouth boldly to make knowne the mystery of the Gospel: and because it was so needfull he craueth the helpe of their prayers to obtaine as much. From the force of this first reason I collect,

That charge which God is pleased to committe to any ones charge, ought to make him carefull in seeking, and using all good meanes whereby he may be enabled well to discharge it. Thus God hauing made *Salomon* a King, he was moued thereby about all other things to desire *a* *an* *vn-* *derstanding heart to iudge Gods people.* To which purpose tendeth that prayer of *Dauid*, *b* *Giue thy iudgements to the King O God, and thy righteousness to the Kings sonne.* But more particularly to this purpose tendeth that practise of the Church, in *fasting, praying, and laying hands on Paul and Barnabas*, when God had commanded that they should be *separate for the worke wherunto be had called them.* For why did they then fast and pray, but that those Apostles might be enabled to doe that worke wherunto God had set them apart? To this end *d* the Apostle exhorteth the Elders at *Ephesus* to take heed of all the flocke. why? because the *holy Ghost* had

14 Obfer.
Every one
fcke to. if
ch rge his
charge.

21 King 3. 7. 9

b Psal 72. 1

c Act 13. 2, 3

d Act 20. 18

Col. 4. 17

1 Tim. 6. 20

made them overseers thereof: and ^e Archippus to take heed to the Ministry which he had received in the Lord: ^f and Timothy to keep that which was committed to him.

Reason.

God will require a particular account of that particular function which he appointeth to any man: of a King he will require an account of his kingly office, of a Prophet the discharge of a Prophets office, and so of the rest: witnesseth that a particular reckoning which was made with them that received severall talents.

Use.

Every one
haue an eye
to his parti-
cular office.

Wherefore let vs every one haue an eye to that office and function whereunto we are deputed: and withall obserue what is most appertaining thereto, what whereby we may be best fitted thereunto, and best enabled to performe it acceptably to God, and profitably to others: those things let vs labour after, and pray for: and in those things let vs most exercise our Reuer. In particular for Ministers, let our calling be alwaies in our minds, rememb'ring that we are ^b Gods stewards, ^c Dispensers of the mysteries of God, Ministers of Christ, Gods labourers, ^d planters, waterers, ^e Builders, Bishops, ^f Pastors, ^g Watchmen, &c. That the consideration hereof may make vs well note what belongeth to the discharge of those functions, what knowledge, what paines, what study, what utterance, what boldnesse, &c. is needfull thereunto, & accordingly we may seeke by our own and others prayers, and by all other good meanes how to be enabled well to performe our function. Which that we may the better doe, let vs distinctly consider the nature of a Ministers function set forth vnder the title of an Ambassador.

15 Obseru.
A ministers
function is
the office of
an Ambassa-
dor.

An Ambassador is an especiall messenger sent after an honorable manner from some great personage: for
meane

meane men vse not to send Ambassadors. If it be demanded who he was that sent *S. Paul* on his Ambassage, himselfe maketh answer in another place saying, *"We are Ambassadors for Christ."* Christ the great Lord ^{a 2 Cor. 5. 20} and king of heauen and earth was his master, and sent him: in which respect he oft stileth himselfe the *Apo* ^{p 1 Cor. 1. 1} *stle of Iesus Christ.*

Quest. Was Saint *Paul* the onely ambassadour of Christ?

Ans. No verily: for expressly he saith in the plurall number, *we are ambassadors*, which phrase he vseth not as earthly Kings, or other in great place doe, for dignity sake, saying, we *Leo*, or wee *Gregory* command this or that: for when hee speaketh of himselfe alone, and expresseth his owne proper name, hee vseth the singular number, as ^{a 1 Paul say,} *I Paul say,* ^{b 1 Paul the prisoner,} *I Paul the prisoner,* ^{c 2 Paul} *hanc writam,* &c. But when he vseth the plurall number hee speaketh of others also, whom hee ranketh in one and the same order with himselfe, and maketh equall to himselfe.

Other ambassadors besides *Paul*

^{a Gal 2. 2}
^{b Eph 3. 1}
^{c Phil 1. 13}

Quest. Who were those other? any besides the Apostles?

Ans. The Apostles were especially after a peculiar manner the Ambassadors of Christ: for they had their commission immediately from Christ; by Christs own voice and word were they sent forth: and in this respect the title of *Apostle* (which in effect signifieth the same thing that *Ambassador* doth, namely *Sent*) was appropriated to them: yet may we not thinke that they were the onely Ambassadors of Christ, for then after their departure Christ should haue had no ambassadors on earth, none who in his name & steede

The Apostles were speciall ambassadors

Other Ministers ambassadors also

4 Eph. 4.11

should offer reconciliation vnto the world, and preach the glad tidings of saluation: certainly Christ still continueth to loue his Church as well as euer he did, and is still as carefull to provide all things needefull for it as euer hee was: hee can not cast off the care of it. What therefore hee did immediately after his ascension by Apostles, doubtlesse hee continueth to doe by other Ministers: ⁴ for when hee ascended vp on high, hee gaue not onely *Apostles, Propiets*, and *Euangelists*, who were extraordinary Ministers to continue but a while till his Gospel were spread all abroad among the Gentiles, but also *Pastors* and *Teachers*, who were by succession one after another to continue till his glorious comming vnto iudgement: and these also are his ambassadours: so as this title appertaineth to all Ministers of the Word, and all are comprised vnder that speech of the Apostle, *we are Ambassadors for Christ*: which is further euident by this title * *Angell* (which signifieth a *messenger*) given to ordinary Ministers.

e. Rom. 1. 20

This metaphor and title *Ambassador* being applied to the Ministeriall function, setteth forth these three things.

1. The dignity of the Ministry.
2. The duties of Ministers.
3. The mercy of God in ordayning them to their function.

The dignity of a Ministers function, is in a spirituall respect so great, as no calling in the world can be comparable vnto it.

Obs. 16
The dignity
of the ministry.

The dignity of an Ambassadors place, is greater or lesse, according to the excellency of his master that sendeth him. An Emperours Ambassador is preferred

red before a Kings, a Kings before a Dukes, and so in others.

Now Ministers being appointed of Christ, sent by him, declaring his will, in his name and his steele, they which know the excellency of Christ may well know what is the excellency of a Ministers calling. Many other titles in scripture are attributed to Ministers, to set forth the dignity of their function, as ¹ *Elders*, ² *Rulers*, ³ *Overseers*, ⁴ *Fathers*, ⁵ *Planters*, ⁶ *Builders*, ⁷ *Angels*, ⁸ *Lights*, &c. Many excellent things are spoaken of you O Ministers of the Lord.

¹ 1 Pet. 5. 1
² Heb. 13. 17
³ 1 Tim. 5. 17
⁴ 1 Tim. 5. 28
⁵ 1 Tim. 5. 14
⁶ 1 Tim. 5. 14
⁷ 1 Tim. 5. 14
⁸ 1 Tim. 5. 14

Let people heereby learne how to respect Ministers: wee see how ambassadours of earthly Kings are esteemed and entertained, namely with all the respect and kindnesse that may bee, euen as their master should bee. Thus should Christs Ministers bee accounted of. I would not be vnderstood (so much to speake of outward respect) for our master is heavenly, our calling spirituall, our message spirituall and heavenly: accordingly must the respect bee which is giuen vnto vs: which is diligently to attend vnto our message, willingly to follow our directions, to account our comming welcome, our feete bewtifull, in heart to esteeme vs as Gods Angels, yea as Christ himselfe. For this end men must looke not on our persons, for so wee are no better then others: but on our Ministry and message, for therein wee excell all others: the honour and good which in this respect is done vnto vs, Christ accounteth as done vnto himselfe.

¹ Instruction
² for people
³ how to esteeme
⁴ their ministers

¹ Gal. 4. 14
² Mat. 10. 40

¹ Iohn. 13. 20

As for those who reproach or disgrace our calling, or abuse our persons for our office sake, they reproach and abuse our master: for so saith our master, *see that ye despise not*

¹ Use 2
² Reproch of
³ such as disgrace
⁴ ministers
⁵ despise
⁶ Luk. 10. 16

¶ 1. Sam. 8. 7
 1. Mai. 3. 8

despiseth you despiseth mee. In this respect God saith of the Israelites *they haue cast me away*, because they reiect-
 ed his Prophet. and againe, *they haue spoiled mee*, be-
 cause they depriued his Priests of their tithes. Can such
 despisers of Gods ministers thinke they shall escape iust
 vengeance? Kings will not passe by any disgraces and
 wrongs done vnto their Ambassadors vreuenged, if
 at least they can take reuenge. But Christ is able to exe-
 cute his vengeance on all that shall despise him and his,
 and assuredly he will so doe: *for he hath threatned as
 much: his ministers are especially in the ranck of those
 concerning whom hee hath said touch not mine announ-
 ted, for hee added, and doe my Prophets no harme.* Re-
 member the woefull desolation of *Ierusalem*, and note
 the cause thereof, *she killed the Prophets, and stoned them
 which were sent vnto her.*

¶ Mai. 10. 15

¶ Psal. 105. 15

¶ Mai. 23. 37

¶ 1. Cor. 4. 13

Use 3.

Comfort and
 encourage-
 ment to Gods
 ambassadors

This Land, and the greater sort of people therein,
 haue in these daies highly prouoked the Lord by
 disgracing and abusing his Ambassadors: *for
 wee are made as the filth of the world, the ofscouring of all
 things.*

But let the world iudge as it list, according to the
 corrupt censure thereof, let our eyes bee fixed on our
Master that sent vs, and on our office deputed vnto vs:
 let the excellencie of the one, and the dignitie of the other
 swallow vp all the ignominie which the world can lay
 vpon vs, and iniurie which it can doe vnto vs: there-
 with wee may comfort our selues against that base e-
 steeme which the world hath of vs euen for our calling
 sake, and against the wrong which in regard of our
 Ministerie it doth vnto vs. If the dignitie of our cal-
 ling were duely weighed, so many would not shunne
 it,

it, as doe; but more would desire it, and labour to fit themselves for it.

2 The duties which are required of Ministers by vertue of their ambassage committed vnto them are two: one generall, the other particular: *that* respecteth their conuersation; *this* their ministration. The generall is, to *carie themselves worthy* of the dignitie and excellencie of their place: wee see that ambassadours of earthly Kings are very circumspect over their cariage, behauing themselves grauely, soberly, honourably, shewing themselves to be men of wisdom, able to discharge so waighty a function, and that in a double respect, namely in regard of their owne credit, and of their maisters honour. So ought Ministers of the word to behaue themselves as becommeth the ambassadors of the great Lord of heauen: all Christians are commanded to walke *worthy of the Lord*, who hath called them *worthy of the Gospell*, whereby they are called; *worthy of the vocation* whereunto they are called: if all Christians how much more Ministers whose particular calling hath an eminency aboue all: to this purpose tepereth that exhortation of Saint Paul to Timothy, *Be thou an example of holiness in word, in conuersation, &c.* otherwise as they disgrace themselves, and make themselves to be thought vnworthy of their place, yea to be despised, so also they dishonour their Master, as *Eophni* and *Phineas* did; whereupon God said *they despise me shall be despised*.

The particular is to be faithful in deliuering their message. Solomon implieth that an ambassadour ought to be faithfull, where he saith, *a faithfull ambassadour is health*, that is, procureth and preserveth safely to his master.

Duties of Ministers.
1 Worthy walking.
Obs. 17.

d Col. 3. 10
e Phil. 1. 27
f Phil. 4. 1

1 Tim. 4. 12

1 Sam. 3. 30

Obs. 18.

1 Faithfulness.

1 Pro. 13. 17

1 Heb. 3. 1, 2 master, himfelfe, and thofe to whom he is fent.¹ Thus was the greateft ambaffadour that God euer did, or could fend forth, the Apostle and high Priest of our profelfion Chrift Iefus, *faithfull to him that appointed him*: and this testimony God himfelfe gaue of his feruant *Mofes*, *" he is faithfull in all mine houfe* : fo haue all good ambaffadours beene : but not to inlift on particulars, note what Saint *Paul* faith of the duetie of all ambaffadours whom he termeth Stewards, *" It is required in stewards that every one be found faithfull.*

1 Cor. 4. 2
Wherein a
Minifters faith
fulneffe con-
fifteth.

1 Nothing to
be deliued but
what is recei-
ued.

1 Joh. 7. 16, 17

1 Cor. 11. 23

1 Ier. 14. 2

1 Mal. 1. 1

21/4. 501

u Eze. 3. 17

** Mat. 18. 20*

** Ier. 23. 16, 21*

This faithfullneffe conlifteth in three efpeciall points.

1 In deliuering nothing but what he hath receiued

of his master, and is agreeable to his will: in this refpect

Chrift faid of that which hee deliuered, ** my doctrine is*

not mine but his that fent me, and further proueth that

he fpake not of himfelfe: fo the Apostle, ** I haue recei-*

ued of the Lord that which I deliuered vnto you: the Pro-

phets to manifelt as much to thofe vnto whom they

fpake, vfed to prefixe before their messages thefe and

ſuch like prefaces, ** The word of the Lord*, ** The burden*

of the word of the Lord, ** Thus faith the Lord*, &c. and

that it may appeare that this is a duetie, God giueth

this exprefle charge to his Prophet, ** beare the word at*

my mouth, and giue them warning from me: and Chrift

this vnto his Apostle, ** Teach them to obferue all things*

whatfoener I haue commanded you. The Scripture no-

teth it as a property of falſe Prophets, ** to ſpeake the viſi-*

on of their owne heart, and not out of the mouth of the Lord I

haue not ſpoken vnto them, faith the Lord, and yet they pro-

phesied.

2 In deliuering his whole meſſage, euen all that the Lord deliuereth vnto him. Thus much God com-
manded

manded to his Prophet *ſpeake vnto them all that I com-^{1 Ier. 1. 17}*
mand thee : and Chriſt to his Apoſtles *teach them to ob-
 ſerue all things whatſoeuer I haue commanded you :* nothing
 muſt be concealed for feare or fauour : of this minde
 was *Micahiah*, who being deſired to ſpeake good to
 the King as the other Prophets had done, answered,
"Whatſoeuer the Lord ſaith vnto me that will I ſpeake," and ^{1 I King. 22. 14}
Jeremiah, "Whatſoeuer thing the Lord ſhall answer you, I will" ^{1 Ier. 42. 4}
declare vnto you : I will keepe nothing backe.

3 In deliuering his meſſage *as the word of God :* this di- ^{Gods word to}
 rection in generall is laid downe by Saint Peter, who ^{be deliuered}
 ſaid, *"if any man ſpeake let him ſpeake as the Oracles of"* ^{as Gods word}
God. ^{1 1 Pet. 4. 11}

That Gods word may thus be deliuered, there is
 required in the diſpencer thereof,

1 *Gravitie* oppoſed to lightneſſe, and vaine affecta- ^{With gravity.}
 tion : a wiſe ambaffadour will not deliuer his meſſage
 like a ſtage-plaier : the reſpect of him from whom he is
 ſent, the preſence of them to whom he is ſent will keep
 him from lightneſſe, and childiſhneſſe. Can lightneſſe
 then beſeeme Gods ambaffadours : Gods word is in it
 ſelfe full of gravitie, no lightneſſe, no vanitie in it, Saint
Paul expreſſly requireth gravitie in *Titus* and not with-
 out good reaſon, for this will breede reuerence and
 due reſpect to their meſſage in the hearts of their hea-
 rers.

2 *Authoritie* oppoſed to fearefulneſſe, and ſhamefaſt- <sup>With autho-
 ritie.</sup>
 neſſe. Gods word hath in it a diuine power, and an ad-
 mirable maiesty, and therefore muſt accordingly bee
 deliuered. This is it whereunto the Apoſtle exhorteth
Titus ſaying, *"ſpeake with all authoritie :* we haue an ex-
 cellent patterne hereof in Chriſt Ieſus, ^{a Tit. 2. 15}
who taught ^{b Mar. 1. 22}
with

with such authoritie as made his hearers astonied : that thus we may deliuer Gods word, we must in the name of our master, and by that authoritie which hee hath committed vnto vs, vrge and presse that which we deliuer : this will smite the consciences of our hearers, and make them *reuerence the word, not as the word of men, but as the word of God* : and thus will it worke obedience in them that heare it.

* 1. Thes. 2. 13

3 With sinceritie.

3 *Sinceritie*, opposed to falsifying, and adulterating the word of God, which is to mixe it with our owne, or others conceits, or to fashion it to mans humour so as it may most please man. This was the fault which the Apostle discouered in false teachers, and wherof he cleareth himselfe, and his fellow Apostles, shewing withall that they were carefull to vse all sinceritie : for thus hee saith, *we are not as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God* speake we in Christ. The word translated * *corrupt*, or *deale deceitfully with*, is a metaphoricall word taken from deceitfull vintners who for gaine mixe water with wine : whereby is shewed that Gods word ought not to bee deliuered so deceitfully, but purely, and sincerely : this is that *incorruptnesse* and *sinceritie* which the Apostle requireth (*Tit. 2. 7.*) For the word is in it selfe pure and sincere without any mixture : whereupon Saint *Peter* termeth it, * *sincere milke* : if accordingly it bee deliuered it will nourish : if it bee mixed, it may poyson.

d 1. Cor. 2. 17

Expounded,

* *corruptio*.

Pseudopostolos tangit

humani sensum

diuina pradi-

cationi miscen-

tes vnde Es. 7. 25

ait Caupones

ui miscent ui-

no aquam. Ille

pro.

et Pet. 2. 2

id est 3. 16.

176.

Thus then we see that this excellent and high calling is not committed to Ministers for their owne sakes onely, for their honour and renowne, to exalt them, to puffe them vp, and make them insolent, but to pro-
uoke

voketh them to doe their duty. Whereupon the Apostle saith, *if a man desire the office of a Bishop, he desireth a good worke.* A worke it is, and requireth paines and diligence: for which end they are called *workmen*, *labourers*, *watchmen*, *shepheards*, *servants*, *Ministers*, *stewards*, &c. They who neglect the duties of an Ambassador can receive small comfort in the dignity of their ambassage: and yet many there bee who seeke to bee ministers onely as men seeke to bee ciuill officers, for profit and promotion sake, as is too euident by their carriage in their ministry: they neither care to frame their liues worthy of their place, neyther are faithfull in performing the worke of their ministry, whereby they cause this honourable calling to bee vilely and basely esteemed.

But howsoeuer some abuse this excellent calling, yet God hath manifested his great mercy to his Church in appointing men to bee his ambassadours vpon earth: for this hath God done both to succour our weakness, and to support our faith. In regard of our weakness we are not able to indure the glorious presence of Gods glorious Maiesty. The very Angels are not able to indure it: whereupon they are said to haue wings to couer their faces when they appeare before God: how then should mortall man indure it? Note the behauiour of the Israelites when they heard God deliuer his lawe, *they fled and stood as farre off*: they said *if wee heare the voice of God any more we shall die.* Hereupon they made this suit vnto Moses, *God thou seere, and teare all that the Lord our God saith, and doe thou declare all that the Lord our God saith vnto mee, and wee will heare it, and doe it.* This motion God well liked, and

[1 Tim. 3.1

g. 1 Tim. 3.15

1 Cor. 3.9

1 Ex. 3.17

1 Ier. 23.4.

1 2 Cor. 4.5

1 1 Cor. 3.5

1 Th. 1.7

Obf. 19.

3 Gods mercy
in appointing
ambassadours1 Mans weak-
nesse succoun-
red

o 1/a. 6. 2

1 Exod. 20. 18

1 Deut. 5. 25

1 Ier. 1. 7

accor-

1 All 14 15

2 Mans faith
supported
1 2 Cor 5:20

accordingly appointed sonnes of men to be his ambassadours and to declare his will vnto his people. Thus in regard of mans weaknesse are men like to all others, *subject to the same passions that other are*, ordained Ministers of Gods word.

And that greater credence might bee giuen to their message, they are after a solempne and peculiar manner (set in *Christs steed*, in his name, euen *as if he himselfe* did it) to preach peace, and to offer reconciliation: the Gospell is the message of Gods ambassadours: for the Apostle hauing relation to the Gospell saith, *whereof* (or *for which*) *I am an ambassadour*. So that in respect of this function and place appointed to Ministers, Gods people may with as strong confidence embrace and receiue the glad tidings of saluation thus brought vnto them, as if God himselfe with his owne voice did make offer of it. Heerein lyeth a maine difference betwixt a Minister and a priuate man. A priuate man may haue great knowledge of the mystery of the Gospell, and be able to open and declare the sence and meaning of it: but a Minister by vertue of his office hath this prerogative and preheminence aboue others, that *in Gods steede* hee declareth reconciliation: so that when a Minister preacheth and applyeth the promises of the Gospell, he doth not onely declare and make knowne Gods mercy and goodnesse too poore sinners, but also is an especiall meanes to moue sinners to beleene those promises, and to embrace reconciliation with God. Is not this a strong prop vnto our faith? doth it not bring great comfort and peace to distressed soules?

Vse.

Reiect not
the Go's p^r II
because it is
p^r eached by
man

Reiect not the offer of peace made vnto you by Gods ambassadours; y^eeld not to saras suggestions, whereby hee

hee laboureth to perswade men that whatsoever Ministers say of peace and reconciliation, God meaneth no such thing: but rather, seeing God hath sent them forth, and set them in his steede: * receiue them as ^{u Gal. 4. 14} Gods Angels, ^{1 Thes. 2. 13} yea as Christ Iesus: and * receiue the word preached by them, ^{as it is indeede the word of God, which also worketh in you that beleeue: * beleeue Gods prophets, so} ^{2 1 Cor. 20. 20} shal you prosper. Whosoever lightly esteeme their ministry, & beleeue not their message, they put from them the very word of God, and iudge themselues vnworthy of euerlasting life.

The second reason, whereby the Apostle inforceth his request for the help of their prayer, is taken from his present condition. He was *in bonds*, or word for word, *in a chaine*. This phrase implieth that he had not free liberty, but was restrained: restrained, I say, so as hee could not goe from country to country, and from Church to Church, as hee had done before times, yet not so as those which are close held within the walles of a dungeon, or close prison: for then could hee not haue performed his ambassage, as here he expressly saith hee did, (*I doe my ambassage in a chaine*) ^{apostle is} then would hee ^{chained} rather haue desired the help of their prayers for his deliuerance out of prison.

It is likely that he hath reference to that time (whereof * Saint Luk maketh mention) when *he dwells by him-* ^{2 Act. 28. 16, 31} *selfe with a soldier that kept him, and preached the kingdome of God.*

Obiect. But there is no mention made of manicing, fettering, or binding with chaines, which seemeth here to be implied.

Ans. At Rome (where Paul was a prisoner) such

How Paul was chained

*Epiſt. in lib.
Taciſti 3*

prisoners as were not closed vp in prisons, but had liberty to goe abroad, had a long chaine, at the one end thereof fastened to their right hand, and the other end was tyed to a soldiers left hand, so as the prisoner could goe no whether without that soldier, who was as a keeper to him. And thus it is likely that Saint *Paul* was chained: for hee mentioneth heere but one chaine in the singular number: and it is said that *Paul was with a Souldier that kept him.*

c. Act. 12. 16

Heere note these distinct points.

- 1 The Apostles condition; he was in a chaine.
 - 2 The declaration of it. He himselfe maketh it knowne.
 - 3 The cause of his condition, for the Gospell.
 - 4 The connexion of his office and condition together.
 - 5 The reason why heere he maketh mention of it.
- 1 For the first, Notorious malefactors were wont to bee chained: here then note how

*Obſer. 20.
Chriſts Mini-
ſters vſed as
malefactorz.
d 1 Tim. 3. 9
c AB. 12. 4, 6*

*f Mat. 16. 47.
33.*

Am holy Apoſtle is vſed as a theefe. In which respect he saith, *I ſuffer trouble as an euill doer, euen vnto bonds.* Thus was *Peter* dealt withall, *he was put in prison, and deliuered to foure quatermons of ſoldiers, hee was bound with two chaines, and lay between two ſoldiers, and the Keepers before the doore kept the priſon.* Yea thus was *Chriſt* himſelfe dealt withall, for *a great multitude came as againſt a theefe with ſwords and flames to take him.* The like might bee exemplified in many other Prophets, Apostles, Ministers, and faithfull ſeruants of *Chriſt*; for it hath beene the common condition of all, in times of perſecution eſpecially.

Reason.

What might bee the reason heereof? any notorious

ous.

ous crimes which they committed, or any vniust offence that they gaue to their persecutors? No verily. No Christian can imagine any such thing of Christ, *who did no sinne, neither was guile found in his mouth.* ^{1 Pet. 2.22} Saint Paul was ready to doe what good he could to all: for he held himselfe debter to all, namely in loue: but hurt he did to none. The like may be said of others, who haue beene so handled. They haue beene as sheepe very profitable and harmelesse: for the spirit which cometh from aboue was in them, which is, *first pure, then peaceable, gentle, easie to be intreated, full of mercy, and good fruits &c.* ^{1 Jan. 3.17} It is therefore an euill iealous suspicion which the world hath of them, together with an inward inueterate enuy and malice which it hath against them, which maketh it so handle them, and that because they are not of the world. Reade *Iob. 15.19.*

Let us not censure men according to the worlds dealing with them. Let vs not iudge such (as we haue iust cause to account Christs faithfull seruants) malefactors, because by persecutors they are handled as malefactors: so might wee condemne those worthy Martyrs which suffered in Queene *Maries* daies, and many that are most vilely vsed by the Spanish inquisition, and other persecuting papists in other places. *Use*

3 For the second, the Apostle himselfe declared and maketh knowne this condition wherein he was at *Rome*, and that under his hand by a publike letter sent to an whole church, which was also to remaine vnto all Churches, to be read of all: so that it appeareth he was no whit ashamed of his chaine.

Persecution simply in it selfe is no matter of shame. Ex-Persecution
presly the Apostle saith, *that hee was not ashamed of* ^{no matter of shame}
his ^{his} ^{2 Tim. 1.8}

1 Pet. 4. 16

his suffering. And hee exhorteth *Timothy* not to bee ashamed of him because hee was Christs prisoner: *If any suffer as a Christian* (saith *Saint Peter*) *let him not bee ashamed, but glorifie God in this beh. lfe.*

Reason.

Nothing ought to make vs ashamed but onely sinne, which maketh vs odious before God, because it is a voluntary euill proceeding from our selues. Now to suffer, in it selfe is no such matter.

Vjs

If for the finnes of this Land God should (which God forbid) deprive vs of the light of his Gospell, and of our Christian Magistrates, and giue vs ouer to the power of such aduersaries, as should chaine, imprison, or any other way deale hardly & ignominiously with vs, let vs not thereupon thinke our selues, our brethren, or the Gospell disgraced, and thereupon be ashamed of our profession. The Apostle doth heere rather boast and glory in it, as some doe in a chaine of Gold: and the scripture maketh persecution a matter of gladnesse, reioycing and honour. If wee should bee ashamed, it would make vs start back from our profession, it would discourage our brethren, and very much hearten our enemies.

1 Mas 5. 12

Phil. 1. 29

Quest. How can persecution bee a matter of honour and ioy? can any such thing bee in suffering? why then should malefactors bee ashamed?

Ans. As suffering in it selfe is no matter of shame, so neither of honour: it is the cause for which one suffereth, which altereth the case this way or that way.

*Qui erat Christi
filius, ubi et la-
trones. Similis
poena, sed diffi-
nitis causa. Aug.
ser. 50. de sane.*

* Luk. 23. 34.

The theeues betwixt whom Christ was crucified suffered one and the same kinde of punishment, yet could one of them say, *we receiue things worthy of that we haue done, but this man hath done nothing amisse.*

3 Th^c

3 The third thing therefore to be considered, is the cause of *S. Pauls* suffering, implied vnder this clause, for which, namely for the Gospell. For both the function, and also the condition of the Apostle hath reference thereunto, as he was an *Ambassador* for the Gospell, so for the Gospell he was in a *chaine*.

It is the cause which maketh persecution a matter of honour and reioicing. Note the Scriptures wherein persecution is commended, and ye shall find the cause either expressed or necessarily implied: note *Mat. 5. 11. Phil. 1. 29. 1 Pet. 2. 14. & 4. 16.*

Persecution in it selfe separated from a good cause is a punishment, and a curse: a thing grievous to the flesh and to be grieved for.

Quest. What may be the cause of that persecution which causeth blessednesse?

Ans. In generall *righteousnesse*; and that either in abstaining from euill, or in performing of our bounden duty. *b Joseph* suffered imprisonment for refusing to commit folly with his Mistrresse: *c Moses* chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sinnes. On the other side, *d Daniel* was cast into the Lyons den, for praying vnto God. And *e Christ* was persecuted for doing works of mercy.

More particularly the *Gospell* which is here set down. The *f Apostles* were persecuted for preaching the Gospell: others, for beleueing the Gospell. Now because the Gospell is the doctrine of Christ, they which suffer for preaching or professing it, are said to suffer for Christ's *h sake*, and for the name of *i Christ*: they which renounce it, are said to *k deny* Christ Iesus.

They which looke to haue true comfort in their

L 3

suffering

22. *Obfer.*
The cause
of persecuti-
on is that
whi h hono-
reth it.
*Cusa non a-
nificat mar-
tyrem. Aug.*
1 p. 61.
Reason.

What causes
Minitter
con fort in
persecution.
a Mat. 5. 10
b Gen. 39. 12.
c Heb. 11. 25

d Dan. 6. 10
e Mar. 3. 6
1 oh. 3. 16

f. Act. 14. 23

g. Act. 9. 2

h Mat. 5. 11
i 1 Pet. 4. 14
k Mat. 10. 33

Vse 1.

Try the cause
in all perse-
cution.

1 Pet. 4. 15

suffering must especially looke vnto the cause, and thorowly examine it, whether it be indeed of that kinde that by Gods word we may warrantably, yea & ought necessarily to suffer for. *Saint Peter* implicth that there be many causes for which many doe suffer, wherein he would not haue Christians to suffer, *let none of you* (saith he) *suffer as a murderer, or as a theeefe, or as a busie body in other mens matters.* Note how he maketh not only open notorious sinnes, but also meddling with other bodies matters to be an vnwarrantable and vniust ground of suffering. This therefore is to be obserued not only against traitors, murderers, theeves, adulterers, idolaters, and such like: but also against Separatists, Schismatiques, and all such contentious spirits as by raising troubles in the Church, bring trouble vpon their owne pates.

Vse. 2.

If the cause be iust and good with courage stand vnto it, let not reuiling and disgraceful speeches, let not losse of goods, losse of friends, imprisonment, banishment, racke, strapadoe, sword, halter, fire or any thing else make thee start from thy Sauour, to denie him. But for thy comfort and encouragement looke to the end, *if we suffer we shall also raigne with Christ.*

2 Tim. 2. 12

no opposition is
allowed.

23. Obser.
Christs Am-
bassadors
worse dealt
withall then
others Am-
bassadors.

The fourth point noted is the connexion of the Apostles function and condition together, though he were an Ambassador, yet was he chained, and though he were chained, yet performed he his function, for he saith, *I doe my Ambassage in a chaine.* Hence arise two points to be noted. The first that *The Ambassadors of the King of heauen are more hardly dealt withall then the Ambassadors of mortall kings.* We see by experience that all sorts of Ambassadors are kindly vsed. The most savage and barbarous people that be will not wrong an Ambassador.

ambassador. It is against the law of nations to imprison an Ambassador. Though Ambassadors be free in deliuering their message, & though their message be distastful, yet at least they are let goe free, if not rewarded. But Christs Ambassadors haue in all ages been very hardly dealt withall. This was it whereof Christ complained against Ierusalem, saying, *O Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent unto thee.* And whereof S. Stephen also complained saying, *Which of the prophets haue not your fathers persecuted?* &c.

Mat. 23, 37

Acts 7, 51

Obiect. They are not in all places, and at all times so dealt withall.

Ans. When and where it pleaseth God to raise vp Christian Magistrates who loue the Gospell, and defend the Gospell, then and there the Ambassadors thereof are kept from publicke persecution: but yet the greater sort of people will priuately scorne them, and wrong them. And though there be alwaies some who knowing and beleeuing the excellency, necessity, and benefit of their function, highly account of them, euen as of the Angells of God, yet those some are but few in comparison of the many which oppose against them. All that are of the world will doe what they can against them: And that in regard of their message, and of their master.

Their message is as contrary to the disposition of the world as can be: *this* is darknesse, *that* is light. Darknesse can not endure light: nothing can be so much against the haire (as we speake) against the heart of a carnall man as the Gospell: it pierceth to the quicke, and so maketh him to fret and fume, rage and raue against

Reason 1.

1 Eps 5, 8

1 Ioh 5, 14

it, and the messenger thereof. For the world hath a peace of it owne wherein it is fast lulled asleepe: when it is rouse I v, by any messengers of the Gospell, like a beate or a lyon it bestirreth it selfe against him, that disturberth it, and forgetteth all modesty and humanity. If it were a father that brought this light of the Gospell to a carnall sonne, the sonne would hate and persecute the father for it: so the father the sonne, and one friend another: hence it is that Christ Iesus the author of this Gospell, is said *to set a man at variance against his father, and the daughter against her mother. &c.* which is not said, to note out the proper end of Christs coming, but to shew what followeth vpon the sending of the light of the Gospell to carnall men, by reason of their wicked and obdurate hearts.

Mat. 10. 35

Reason 2.
aloh 18. 36

Their *Master* is indeede a great king, *but his kingdome is not of this world, if it were, his seruants would surely fight.* Now because he causeth none to rise vp in armes to execute speedy reuenge, but suffereth the wicked till the great day of reckoning, the world feareth him not, nor careth to abuse his Ambassadors.

Vse 1.

How great is the blindnesse, wilfulnesse, wretchednesse, maliciousnesse, vngratefulnessse of the world?

Vse 2.

How are ministers to prepare themselves against all the hard dealing that may be? let them not looke for such respect at the worlds hands as earthly Ambassadors find: if they find such they haue cause to suspect themselves. It is to be feared that they seeke too much to please the world. If they haue not ^b the resolution which this Apostle had, they may be as loath to deliuer their ambassage, as ^c *Ionah* was.

Mat. 20. 24
clough. 2. 3

The other point is, that

Mini-

Ministers must take and use what liberty they can have. 24. *Obs.*
S. Paul went as far as his chaine would let him: In his chaine he preached. So likewise in prison he^d preached. Thus did Christ and his Apostles, though they were persecuted continue to preach: when they could not in one place, they went to another.

There is a necessity laid vpon the Ambassadors of God: and woe to them if they preach not the Gospell, *e 1 Cor. 9, 16* when they may. But if notwithstanding some restraint, they doe what lawfully they may, and possibly they can, as they manifest thereby a great zeale of Gods glory in preferring it before their owne ease, so great shall that reward be which their master will give them.

Quest. What if Ministers be inhibited by magistrates *Reason.* to preach: may they notwithstanding that inhibition preach?

Ans. Difference must be made betwixt times of persecution (when infidell or idolatrous or any such Magistrates as are open enemies to Christ beare rule, who seeke vtterly to suppress the truth of the Gospell, and roote out the professors thereof) and times of peace (when Christian magistrates, who defend the Gospell, and seeke the progresse thereof, gouerne the Church) The inhibition of infidells, and idolaters made simply against preaching of the Gospell, because they would haue it vtterly suppressed is in this case no sufficient inhibition to binde the conscience: it is directly and apparantly contrary to Gods word. But when Christian magistrates inhibit ministers to preach, it is because they thinke them vnfit, and vnmeet either for some notorious crimes or for some erroneous opinions to exercise their ministeriall functions. In these cases such as
 are

*Whether
 Ministers in-
 hibited may
 preach.*

are so inhibited, so far forth as they are inhibited, ought not to preach. Neither are particular and private men to iudge of the cause of the inhibition, whether it be iust or vniust: but as they who are appointed by the present government to ordaine Ministers, are to iudge of their fitnesse thereunto, so likewise of their vnfitnesse.

Againe difference must be made betwixt the kinds of ministers which are inhibited to preach. Some were ordained immediatly by Christ Iesus, and particularly commanded by him to preach: all the world could not silence such: though they were inhibited, yet ought they not to be silent, if at least they were not forceably restrained. Wherefore we read that the Apostles notwithstanding they were commanded by the Priests and Rulers of the Iewes to preach no more, yet continued to preach. ^{1. Act. 13. 42} the like may be said of the Prophets, who were extraordinarily appointed by God. Other are ordained by the hands of men, euen of the gouernors of the Church. Now as they haue power to ordaine ministers when they iudge them fit for that place, so they haue power to depriue ministers, when they iudge them vnfit for that place, and therefore obedience must be yeilded to their inhibition.

But to returne to the point, Persecution is no sufficient cause to make a minister cease preaching; rather then not preach, he ought as *Paul* did, preach in a chain, if he may haue such libertie as *Paul* had.

How will they answere it vnto their master, who vpon meere surmises and needelesse feares abstaine from preaching: not much vnlike to a sloathfull man that being to goe about his businesse, saith, ^{1. Psal. 13} *a lion is with-*
out,

out, I shall be slaine in the streete? such ought to be a Ministers forwardnesse in performing his ambassage, that he doe his vttermoſt indeauour, till he be directly, and necessarily hindered.

Heaue is that reckoning which they muſt make, who *uſe*, haue all the liberty, fauour, and encouragement that they can deſire, and yet preach not.

5 For the laſt point, the reaſon why the Apoſtle here mentioneth his chaine is the rather to ſtirre them vp to helpe him with their praier, that hee might both be aſſiſted by God in doing what he did, and alſo, if it pleaſed the Lord, haue greater libertie to doe more good: the word in the former verſe, & in this verſe alſo tranſlated *bouldſpeaking* ſignifieth alſo *libertie to ſpeake*.

From the force of this reaſon, I obſerue,

The more Miniſters are reſtrained the rather ought praier to be made for them.

Obſer. 25.
Ministers re-
strained to be
praised for.

It ſhould ſeeme that the Apoſtle when hee wrote to the Hebrewes was ſomeway or other hindred, ſo as he could not then come to them, whereupon hauing deſired them to pray for him, againe hee deſireth them *ſomewhat the more earnestly to doe ſo that he might be reſtored to them more quickly*: but moſt cleare is this by the praſtiſe of the Church when Saint Peter was clapt vp cloſe into priſon, *earnest praier was made of the Church vnto God for him.*

1 Heb. 13. 19
A. 12. 5

Praier is the beſt meanes that can be vſed in this caſe: the moſt powerfull with God, the leaſt offenſiue to men. Note the iſſue of the Churches praier for Peter.

Reason 1

There is alſo greateſt neede of the beſt meanes in this caſe, and that in regard of the loſſe which the Church

Reason 2.

Church

Church sustaineth by the restraint of faithfull Ministers.

vs.

The vse which we are to make of this point is, that we put it in dayly practise.

The Apostle hauing vsed those two forceable reasons to moue them to pray for him, returneth againe to the matter, and repeateth the thing which he would haue them pray for in his behalfe, namely that hee may *speake boldly*, which he amplifieth by the manner, *as he ought to speake*.

a is a noun

b is a verb

The word which the Apostle vseth in this latter place somewhat differeth from the former, that is a *nowne*, this a *uerbe*: yet in effect they imply one and the same thing. This repetition of this point sheweth that,

Obs. 26.
Boldnesse need-
full.

Boldnesse and freedome of speech is very needful for a minister: The holy Ghost repeateth not things in vaine: wherefore that which hath bene deliuered concerning this point, is the rather to be regarded: that which the Scripture againe and againe vrgeth, we must not lightly passe ouer, but giue the more diligent heede thereunto.

In that vpon the mention of his chaine Saint *Paul* reneweth his desire of this point, namely that hee may speake boldly, as if he had thus said, *because I am chained, I doe the rather desire boldnesse of speech*: I note foure commendable vertues in him.

Obs. 27

Foure com-
mendable vir-
tues in the A-
postle.

1 An holy ieaiousie which hee had of his owne weakenesse.

2 An earnest desire of well performing his function.

3 An inuincible resolution to hould out to the end.

4 A

4 A strong affiance in the power of God.

1 For the first, hee was not ignorant that an iron chaine, a keeper continually by one, restraint of libertie, and feare of greater danger were grievous to the flesh (*For no chastening for the present seemeth to be joyous but grievous*) that they might be meanes to dant the freest spirit, and to make the most couragious fearefull, that he himselfe was flesh and blood, that there needed more then flesh, euen Gods spirit to vphold a man, to make him bold to performe his dutie in a chaine: wherefore though yet hee were not danted, yet he desireth Gods helpe in regard of his present affliction to support his spirit, and keepe him from fainting.

¹ His icalousie of his owne weakenesse.

² Heb. 12. 11

2 For the second, such was his desire of courage and boldnesse to performe his function as hee ought, that being in a chaine, he desireth rather still in his chaine so to doe, then to be freed from his chaine: for one would haue thought that being afflicted hee should most of all haue desired the remouall of the affliction: but hee preferred *that before this*: as is more cleare and eident by that which hee said to the Elders of Ephesus, when he tooke his farewell of them, *I count not my life deare unto my selfe, so that I may finish my course with ioy, and the ministry which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God.*

¹ His earnest desire of well performing his function.

² Act. 20. 24

3 For the third, though he had suffered much, yet as yet he had not *resisted unto blood*: though his liberty were restrained, yet his blood and life were preserued, therefore he stil continneth to fight the Lords battaile, and to maintaine his quarrell: in a chaine he preached, and still desireth boldly to preach, yea though it were in a chaine: doth he not herein manifest a braue spirit,

³ His invincible resolution

² Heb. 12. 4

an

an vndanted minde, an invincible courage?

4 His strong
affiance.

4 For the fourth, assuredly hee beleueed that God was able to giue him courage and boldnesse notwithstanding his chaine, and mauer the fury and rage of all his enemies, or else would he not haue desired boldnesse now that he was in the power of his aduersaries: but well hee knew that they which chained him, were chained by his master Christ Iesus, *who led captiuitie captiue*: so as they could no further restraine him then his master permitted them, and hee was not ignorant (for himselfe said it) that *though hee himselfe suffered vnto bonds, yet the word of God was not bound*: they chained his body, but they could not chaine Gods word.

1 Ep. 4. 8

1 1 Tim. 2. 9

Vse.

Beholde here a rare example: rare for the excellencie, and rare for the scarcitie of it. Admirable virtues were these, worthy our imitation.

1 They who maintaine in them such an holy iea-lousie, fearing least thorow the weakenesse of the flesh they may be danted with affliction, will bee the more watchfull ouer themselues, more earnest with the Lord in praier to assist, and vphold them, and more desirous of the helpe of others praiers, as Saint Paul here was: such haue beene found to stand out to the last cast stedfastly, when proud crackers haue beene quailed.

2 To desire while a man is vnder the crosse, rather to preach boldly then to haue the crosse remoued, argueth a great zeale of Gods glory, and a true desire of the progresse of the Gospell, and edification of the Church: for thus he preferreth these before his owne ease, liberty, yea and li fe too.

3 Constancy is that which setteth the crowne vpon a mans head: they who after they haue indured some tryals, shrinke in their heads, and giue over the fight before there life be ended, loose the glory of their former valour.

4 But to be perswaded, that God is able to enable his seruants in all distresses and difficulties to doe that worke whereunto hee sendeth them, notwithstanding their owne weakenesse, and their aduersaries power, will make men not feare what can bee done against them, but still hold on vnto the end.

Thus wee see what rare and excellent virtues these bee. But alas they are too rare and scarce among men: as appeareth by their contrary disposition: For

Most mens
disposition
contrary to
Saint Pauls.

1 Many after they haue indured some small trials, grow so insolent thereupon, that they thinke they can neuer be moued, and so forget God, and care not to seeke helpe and assurance from him.

2 If they call vpon him, it is rather for deliuerance from that present crosse, in regard of their owne ease, then for any abilitie to honour God, or doe good vnto his Church: when men are any way afflicted, they account deliuerance from it a great happinesse, and therefore aboue all desire it: Oh that I were at libertie, saith the prisoner: oh that I were in my Country, saith the captiue: oh that I had health, saith the sicke man: and I wealth, saith the poore man, &c.

3 So far they are from resisting vnto blood, and indu-

a Mat. 13. 21 induring till death, that so soone as *persecution arise for the Gospell, they are presently so offended and affrighted that they ^bforake their profession.

1. 2 Tim. 4. 16

4 They so dreade their aduerfaries power, and so doubt of Gods almighty power, and good providence that they thinke it in vaine to call vpon God.

The want of the forenamed graces in most men, maketh them to bee the more admirable in them who haue them; and it ought to moue vs to seeke the more carefully after them.

The last clause is this, *as I ought to speake*: which some take to bee set downe by the Apostle as a further motiue to stir them vp to pray for vtterance and boldnesse of speech in his behalfe, because it was his bounden duty, necessity was laid vpon him, hee ought so to speake, whence may bee obserued that,

Obs. 18.

To preach the Gospell boldly a necessary thing.
1 Cor. 9. 16

*It is not a matter arbitrary for a Minister to preach the Gospell, and that boldly but a necessary thing. *Necessity is laid vpon mee (saith the Apostle) and woe vnto mee if I preach not the Gospell.* As much may bee said of all ministers. Their office requireth as much, the charge is committed vnto them. They who doe it not, omit their bounden duty: wherefore euery sleight occasion should not be an hinderance to them.

But I take this clause rather to declare the *manner* of preaching, then a motiue to preach: and to haue reference both to his *function*, and also to his condition? that hee may so speake as becommeth an *ambassador*, & so also as becommeth one which was in *bonds*. Hence first note that,

Obs. 19.

The Word to bee preached after a right manner

It is not sufficient for a Minister to preach, vlesse it bee done

done after a right manner: What is required vnto the manner of preaching I shewed before: the point in generall is againe vrged by this Apostle Col. 4. 4. and by Saint Peter saying, *⁊ If any speake let him speake as the oracles of God.* Thus in other functions doth the Apostle require a right manner of performing them. *Rom. 12: 8.* c 1 Pet. 4. 11

The same Lord who requireth the duty it selfe, hath prescribed the right manner of performing it, so as our obedience and faithfulness is declared by the one, as well as by the other.

In the duties which wee performe, let vs carefully obserue how they ought to bee performed, if at least in the performance of them we desire to be accepted. Little is this in regard by many: for to insist in the point in hand, how loosely, how coldly, how rudely doe many preach the Word? as if it were inough onely to preach. Againe others fall into an other extreame: they preach the Word too curiously, too conceitedly, too vainely, with too great affectation and ostentation. Little doth God regard such paines: little comfort can ministers reape thereby.

Again the Apostle implieth that

A Minister in bonds must haue respect to his present condition, accordingly to carrie himselfe: as hee may not by his timorousnesse betray Gods truth: so neither by his indiscreete and over-great boldnes indanger the same. This doth Christ imply vnder that generall precept, *⁊ Be wise as serpents, and innocent as doves.* Doute like innocency will keepe vs from all fraudulent dealing, so as wee shall not deceiue our master, and abuse that trust

Obser. 19
Ministers
must carry
themselves
according to
their present
condition.

d Mat. 10. 16

M m

which

e. 23. 15. 23

f. 23. 19. 9. 30

g. vers. 26

h. vers. 8

i. vers. 24, 25,
C. 2.

Use

Pray for the
spirit of wis-
dome.

h. Eph. 1. 17

i. Phil. 1. 10

m. Mat. 10. 19,
30

n. Luk. 11. 13

which hee putteth in vs. Serpent-like wisdom will make vs preuent many mischeefes which otherwise thorow rashnesse wee might fall into. Such wisdom vsed the Councell at *Ierusalem*, when they did forbear to bee too violent against all the rites of *Moses* lawe, because of the multitude of *Iewes* which beleued, and permitted *abstinence from blood, and from that which was strangled*: yea it may be probably collected that *Saint Paul* while hee continued, by the space of two yeares disputing in the schoole of *Tyrannus* which was at *Ephesus*, preached not particularly against *Diana*, though in generall hee perswaded the people that *they are no Gods which are made with hands*, and also *perswaded the things which concerne the kingdom of God*. For certainly there would haue been many tumults raised against him, and the Church (as *thorow* the malice of *Demetrius* a siluer-smith there was afterwards) if by name he had inueighed against *Diana*.

That thus we may, when we are in our enemies power, speake as wee ought to speake, we are to pray for the *spirit of wisdom*, that we may *discerne things that differ*, and that wee may rightly iudge of all circumstances as are *Time, Place, and Persons*, with the like, and accordingly behaue our selues. That promise which *Christ* made to his Disciples (saying *when they deliuer you up, it shall be giuen you in that houre, what yee shall speake: for it is not yee that speake, but the Spirit of your Father which speaketh in you*) and that which more generally hee made to all that call vpon him aright (namely, that *God will giue the holy Ghost to them which desire him*.) These and such like promises may assure

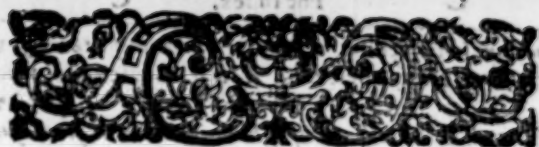
Prayer

assure Gods faithfull ambassadours, that the Lord their Master will giue them vnderstanding how to deliner their ambassage, if at least they seeke to *• vnderstand according to sobriety*, and bee not too preposterous, following the apprehension of their owne conceipt, rather then the direction of Gods word. *• O Lord grant vnto thy seruants that with all boldnesse they may speake thy Word*, that so thy name may be the more glorified, and thy Church edified.
Amen.

FINIS.







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ΠΑΝΟΠΛΙΑ ΤΟΥ ΘΕΟΥ.

THE VVhole-Armor of God

OR
THE SPIRITVALL FVRNITVRE
which GOD hath provided to keepe safe euery
CHRISTIAN SOVLDER from all the
assaults of Satan.

*First Preached, and now published for
the good of all such as well vse it:*

BY

William Gouge B.D. and Preacher
of Godsword in Black-fryers LONDON.

1. COR. 16. 11.

Watch ye, stand fast in the faith, quit you like men, be strong.



AT LONDON

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3 Because words doe not onely declare, but also stir vp and increase the affection of the heart. For as fire heateth a chimney, and the reflexion of heat which commeth from the chimney maketh the fire hotter, so the ardency of the heart prouoketh words, and words make the heart more ardent and earnest.

4 Words are an especiall meanes to keep the mind in prayer from wandring, and to hold it close to the matter. A man that prayeth alone, and that onely in his inward meditation, will oft haue his meditations interrupted with other thoughts, and so his prayer stand at a stay, till after some time his former meditations come to his minde againe. Now the vttering of words will be a good meanes to preuent that interruption.

5 The tongue wherewith words are vttered, is of all other parts of a mans body the most proper and excellent instrument of Gods glory. *There with* especially *blesse we God*, and therefore by an excellency it is called glory. As *Dauid* speaking of his tongue saith, *My glory reioyceth*. And againe, *Awake my glory*. And again, *I wil sing and giue praise with my glory*. In regard of these three last reasons, it is meet to vse words euen in priuate prayers when we are alone: Provided that it be not for ostentation to be knowne to pray, for that is a note of hypocrisie¹ condemned by our Lord in the Scribes and Pharisees.

Sudden prayer is when vpon some present occasion the heart is instantly lift vp vnto God, whether it bee only by some sighes of the hart, or by some few words vttered. It is likely that *Nehemiahs* prayer was some sudden desire of the heart. For the King offering speech vnto

¹ *1 Tim.* 3. 9.

¹ *Psal.* 16. 9.
² *Ps.* 57. 8.
³ *108.* 1.

¹ *Mat.* 6. 5.

⁵ 15
3 Sudden.

Neh. 2. 4.

vnto him, gaue him occasion to make a suit vnto the King, which that he might obtaine he lift vp his heart to God.

These sudden prayers are called *ejaculations of the heart*, which are to be vsed as salt with meat: with euery bit of meat we commonly take a little salt to season it. So when we doc any thing, when we confer of any thing, when we goe any whether, vpon all occasions, we must lift vp our hearts to God.

This argbeth an holy familiarity with God, yea it manifesteth an heauenly mind, euen as those things which are ready vpon all occasions to fly vpward appeare to be of a light acriall or fiery nature, not earthly, heauy, and weighty. *Reason.*

This kind of praier must so be vsed, as it be added to solemne and set prayers, and not make them to be neglected. No man maketh a meale of salt alone, and refuseth other solid meat, because salt is now and then to be eaten. Much lesse must these sudden prayers hinder solemne or composed prayers.

Composed prayer is when a Christian setteth himselfe to make some solemne prayer vnto God, whether it be in Church, family, closet, field, or any other place; whether it be vttered with words, or onely conceiued in heart: as the morning and euening prayer which Christians vse to make, or the prayer at solemne assemblies, with the like. ^{5 16} *4 Composed prayer.* ¹ Such were the prayers that Daniel ¹ Dan. 6. 10 vsed to make three times a day.

God to whom we make our prayer is a great God *Reason.* of excellent Majesty, not lightly, but with all due reuerence to be regarded, and therefore most meet that we should compose our selues in a solemne manner to appear

Preparation
needfull.

Eccl. 5.2.

peare before his glorious presence. *That this kind of prayer may be the better performed, preparation is very needfull, which the Preacher implicth saying. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.*

In preparation vnto prayer two things are to be performed. First we must empty our soules of all such things as may hinder prayer. Secondly fill them with such things as may be helpfull thereunto.

The things that hinder are either wicked or worldly.

Wicked things are against God, or against man.

Psal. 66.18.
Eccl. 5.6.

Against God are all sinnes, and transgressions of his Law. These we must search out, & hauing found them out set our selues with a full and honest purpose of heart vtterly to forsake them. *If we regard wickednesse, God will not heare our prayer. Whereupon saith Dauid I will wash mine hands in innocency, O Lord, and compass thyne altar.*

1 Tim. 2.8.
Mat. 5.24.

Against man are wrath, anger, malice, and such like reuengefull affections; in regard whereof the Apostle exhorteth to *lift up pure hands without wrath.* And Christ commaundeth to be reconciled before the gift be offered. In a word then, that we may empty our soules of all such wicked things both against God and man, which would hinder our prayers, these two things are needfull. First repentance towards God. Secondly, reconciliation with man.

Worldly things are such cares, as concerne the things of this life: our temporall estate, and earthly affaires, which though at other times they may be warrantable commendable, and needfull, yet may be an incumbrance, and hinderance vnto prayer. This was presigured

gured vnder the Law, by the rite of plucking off shoes ^{f 8. m. 3. r.} when men appeared before the Lord. ^{146. 5. 13.} Shoes are lawfull to be worne, yea very needfull, yet in approaching before the Lord they must be put off. So moderate care concerning the businesses and affairs of this world are lawfull and needfull, yet when we goe to prayer, they must be laid aside, and our soules emptied of them. For they are as heauy burdens, and clogs which will holde downe our hearts, and keepe them from flying vp into heauen. Now note the counsell of the Apostle, ^{Heb. 12. 1.} *Cast away euery thing that presseth downe.*

If our soules be only emptied of these things, they are like that ^{h Mat. 13. 46.} empty house which the vncleane spirit finding, entreth into with seauen other spirits. Wherefore that wee may be prepared to prayer wee must be filled with such spiritual matters as fit prayer: which are concerning God and our selues. Gods greatnesse is to be meditated of, to strike our hearts with reuerence: and his goodnesse to breed faith in vs. Yea also his blessings bestowed to fill our mouths with praise. Our wretchednesse is duely to be weighed, that we may be truly humbled: and our wants are to be observed, that we may know what to aske. Thus are we to come prepared vnto composed prayer.

Conceiued prayer is that which he who uttereth the prayer inuenteth and conceiueh himselfe, as are most of the prayers recorded in the Scripture. This kind of prayer the Saints in all ages haue vsed. It is very commendable, expedient, and needfull. For

1 To manifesteth the gift and power of the Spirit, ^{Reasons.} who can giue both matter and manner, words and affections. Who can suggest what to pray & how to pray.

2 Euery

2 Every day wee haue new wants, new assaults, new sins: is it not needful then that our prayers be conceived and framed accordingly, that our petitions be made according to our present wants, our supplications according to our particular assaults, our confession according to our severall sinnes?

3 As God dayly continueth and reneweth old blessings, so also hee addeth new to them: Is it not most meete that notice be taken of those new blessings, and accordingly thanks be giuen in particular for them?

Obiect. This present inuenting and conceiuing of prayer maketh prayer to be confused, and either very defectiue or very tedious.

Answ. In them that haue not ability to pray, or suddenly and rashly come vnto prayer it may be so. But if a man haue any competent ability, if he premeditate before hand what to pray, if hee set vnto himselfe any good method and order, such defect, tediousness, and confusion (as is supposed) will be easily auoided.

§ 28
6 Prescribed
prayer

Prescribed prayer is, when a set, constant forme is laid downe before hand, and either conued by heart, or read out of a booke or paper by him that vttereth it, and that whether hee be alone, or in company.

Quest. Is a set and prescribed forme of prayer lawfull.

Answ. Yea verily, and that for these reasons,

Reasons.

1 *Numb 23, 24*

1 God prescribed a set forme of blessing for the Priests constantly to vse. The 92^d Psalm, which is a Psalm of praise, was prescribed a song for the Sabbath day: and 101st Psalm prescribeth a prayer for the afflicted when

when hee is overwhelmed, and poureth out his complaint before the Lord. The 136 Psalme was sung after Davids time. *Hezekiah the King, and the Princes commanded the Levites to praise the Lord with the words of David, and of Asaph the Seer.* If a prescribed forme of praise may be vsed, then also of prayer: for there is the same reason of both.

Besides Christ himselfe prescribed an excellent form of prayer which hath been vsed in all ages of the Church since his time, and is by an excellency called *the Lords Prayer*. Saint Paul obserues a set forme of blessing in the beginning and end of his Epistles. Thus we see prescribed prayer warranted by Gods word.

2 Many weake ones who haue good affections, but want inuention, vtterance, and such like parts, are much helped by prescribed formes: for when they reade or heare words fitting their wants and occasions, their hearts can well goe with their words, yet can they not inuent fit words.

3 Prescribed formes of prayer in the public worshippe is a good meanes to maintaine vniformity in seuerall Churches.

Obiect. The spirit is stunted hereby: neither can a man vtter that which the spirit moueth him vnto, when he hath a set forme prescribed.

Ans. The spirit in him which praieth by a set forme, is no more stunted, then the spirit is stunted in those which heare an other pray: for to them which heare others words are prescribed. To the hearers it is all one whether hee that prayeth vseth a prescribed forme, or conceiue, and inuent his prayer, for they goe along in their hearts with his words.

They who simply and altogether condemn prescribed prayer, doe thinke too childishly of God, and deale too iniuriously with Gods little ones. They conceit God to bee affected with variety, and make the power of prayer to consist in copie of words, and nouelty of matter, which is many times an hinderance to true deuotion: for while the minde is too much occupied in inuention, the heart cannot bee so free to deuotion, as otherwise it might bee. Prayer is not like a nose gay, which is no longer sweete then the flowers are new and fresh: For the sweete saour of prayer consisteth in the sincerity of heart, and ardency of affection, whereby also the power of the spirit is manifested.

2. The iniury which is done to Gods little ones is this, that they seek to deprive them of an especiall help, whereby their weakenesse might bee supported, yea to hinder them of the benefit of prayer. For many are not able to conceiue a prayer of themselves, yet if they finde a forme answerable to their occasions, they can pray heartily and earnestly.

Thus we see that prescribed prayer is not onely lawfull, but also needfull. So farre forth as wee finde it an help to deuotion wee may vse it: but yet wee may not alwaies tie our selues vnto it: to say the least, they are very weake Christians that cannot pray without a prescribed forme.

Now it is a shame for any Christian to bee a weake one all the daies of his life: it is required at our hands to grow in knowledge, iudgement, discretion, faith, and other like graces.

If the weakest Christians doe but carefully obserue the order that others vse, and withall take notice of their
owne

owne sinnes in particular, of their particular wants, and of the particular blessings which God bestoweth on them, they may with vse and practise come to conceiue a good prayer. And when once in any competent measure they can pray for themselves, by degrees they come to pray for others also. But many are too idle and sluggish in making tryall: they will not offer to make experience of the gift of Gods spirit: but rather vterly quench it, as a man may doe, and too many so doe, by tying themselves too much to set formes.

Though publike leiturgies for vniformity sake are to be constantly vsed in set formes (provided that there be seuerall prayers fit for diuerse, yea for all publike occasions so neere as may bee) yet it is not so meete for particular persons alwaies to tie themselves to one set forme. For what can that argue but that they little obserue Gods different manner of dealing with them at seuerall times.

Publike prayer is when an assembly of Saints publicly with one ioynt consent call vpon God.

In publike prayer three things are requisite.

1. Meete persons.

2. A fit place.

3. A right manner.

1. The *persons* must be a publike *Minister* of the Word and people. I shewed before that prayer was a principall part of Gods publick worshipp. Now in all publike worshipp there is required a Minister for one partie, and people for the other. A Minister hath a double function; one to stand in Gods roome, and in Gods name to declare Gods minde and will vnto his people. Another to stand in the Peoples room, in their name to

§ 39
7 Publike
prayer.

1 The persons
who make
publike praier

declare their minde and desire to God.

The former he doth in preaching the Word and administering the Sacraments. For God (saith the Apostley
a 2 Cor. 5. 19, 20. hath committed to us the word of reconciliation: now then are wee embassadors for Christ, &c. Expressly it is said that Ministers are Christs embassadors, which is in regard of the Word: that also they are such in regard of the sacraments, is implied in that commission given to the Apostles;
b Mat. 28. 19. Goe teach all nations and baptise them in the name of the Father, &c.

The latter he doth in making petitions and giving thanks to God: when the Prophet had exhorted the people to assemble together publikely to pray: he saith,
c Isai. 66. 17. Let the Priests the Ministers of the Lord say, spare thy people O Lord, & giue not thine heritage into reproach, &c. Ministers therefore in publike assemblies are to vtter the petitions of people, so it is noted that when the people were assembled to giue thanks to God, *d Neh. 8. 1, 6. Extra the Priest praised the Lord.* The incense which vnder the law was offered by the Priest to God, did prefigure thus much.

Thus as in preaching a Minister is Gods mouth to the people, so in praying the peoples mouth to God. Wherefore also there must bee people to ioine with him: for if a Minister be alone, his praier is but a priuate praier.

That which is required of people in publike praier, is to testifie their consent to that which the Minister vttereth: for the praier of the Minister is their praier: though for order sake to auoide confusion there be but one voice vttered, yet the hearts of all present must goe along with that voice and giue an inward assent, and

not

not so onely, but also it is very expedient to testify the same so as the Minister may heare their consent, as well as they heare his prayer.

The ordinary way, and the best way for people to manifest their consent is with a distinct and audible voice to say *Amen*. This was commanded *Deut. 10:17*.

And accordingly was it practised *Neh. 8:6*. It is a sound well befeeming Gods publike worship to make the place ring againe (as we speake) with a ioint *Amen* of the people. The Jewes vttered this word with great ardeney, and therefore vsed to double it, saying *Amen, Amen. Neh. 8:6*.

The place must bee publike: such a place as all that ought to meeete may know, and haue libertie to come vnto: at first this was in some familie, yea afterwards when all the world almost forsooke God, God chose out of the world some peculiar families, who with their house-hold worshipped God in their houses, as *Nash* in his time, so *Abraham, Isaac, Iacob* in their times. But when Gods people increased in the wilderness, he caused a tabernacle to bee built, that then was their place of publike worship, afterwards a temple was built which because it was the place of publike worship, was by a propriety called *the house of prayer*.

To this place if the people could not come, they would at least pray towards it: for which they had their warrant from *Salomons* prayer.

After that Christ came by, whom the partition wall betwixt *Jewes* and *Gentiles* was broken down, and both

Ad similitudinem calicis in lo nitrai Amen
rebo it. Hier.
proam in a. lib.
cōment. ad Gal.

The place of publike prayer.
Gen. 4:26

Isa. 56:7
Dan. 6:10

1-King. 8:44

o I. Tim. 2.8

p Job. 4.21

p 1 Cor. 11.20

p Act. 16.19

Separatists
taxed.

made one people to God: all places were sanctified for prayer: in which respect Christ said, *The house cometh when ye shall neither in this mountaine, nor at Ierusalem worship the father.* So as vnder the Gospell no one place is more holy then other. Yet it being Gods will to be worshipped publikely, needefull it is that there should be places fit for that purpose. Thus the Corinthians had one place to worship God in.

In kingdomes and nations where Gods worship is maintained, are Churches, and Chappels built for that purpose. These being set apart for Gods publike worship, Ministers and people are to resort vnto them.

Yet I denie not but in times of persecution, secret and vnknowne places (secret I say and vnknowne to haters and persecutors of religion, but knowne to true professors) may be vsed for publike prayer: as certain inhabitants of *Philippi* went out to a riuers side to pray on the Sabbath day. Separatists which liue in this land and otherlike places where are publike places for prayer appointed, whereunto all haue liberty to resort, commit a double fault: one in abstaining from such publike places, whereby they shew themselves contemners of publike prayer: the other that they seeke priuate places, as houses, woods and boats, for publike prayer: whereby (to say the least) they turne Gods publike worship into a priuate worship. Too neere to these do many Schismatiques come, who though they frequent our Churches to heare the word preached, yet will they not be present in time of publike prayer, whereby they deprive God of one part, and that the most principall part of his publike worship.

3 For the manner of public sale, two things are requisite { Unanimity. { Uniformity.

3 The manner of public prior.

1. Vranjsmitic.

Unanimity respecteth the heart and affections, that all which assemble together, may continue in the Church (as is noted of the Christians in the primitive Church) *with one accord*. For this end in publike worship a voice is necessary: for how can there bee a consent of heart, unless one know anothers minde? how can that bee knowne but by the voice? it is the principall end of speech, to make knowne a mans minde. A voice vsed in publike praiser must be

| | |
|---|---------------|
| { | Audible. |
| | Intelligible. |

AR. 46
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It must bee so loud as all that are present (if it bee possible) may heare it. For a voice not heard is as no voice to them which heare it not: they can giue no assent, and so pray not: it is noted that *⁴ Solomon Blessed all the congregation with a loud voice.*

**The Ministers
voice must be
audible.**

* 1 King 8:55

It is a fault for a Minister in the Church to pray so softly, as all the people cannot hear him : some that are able to utter a loud voice, and that preach loud inough, in praier cannot be heard : is there not as much reason that people should hear their Minister pray, as preach? other that are loud inough in the middle and ending of their praier, cannot be heard in the beginning : but euery word ought so to be uttered, as it may bee heard. It is a fault also in people so to say *Amen*, as they cannot be heard: why should not the Minister as well hear the assent of his people, as they hear his praier? it cannot but slacken the ardency of a Ministers affection, when he cannot perceiue any consent in people to that which he praieth: but a choeresfull and euident assent doth

**Amen to be
uttered aloud.**

The Ministers
voice must be
intelligible.
1. Cor. 14. 15

1. Cor. 14. 8

Unlawfull to
pray in a strange
tongue.

1. Cor. 14. 6

1. Cor.

1. Mat. 6. 7

1. Cor. 14. 17

23.

quicken and cheare yp his spirit.

2 It must be such a kinde of voice, and so vttered, as all that heare it may vnderstand it: for so saith the Apostle, speaking of publike praier, *I will pray with vnderstanding*, that is, so as others may vnderstand me. Otherwise a loud voice is no benefite at all. If a trumpet should be sounded, and the sound not discerned, *who shal prepare himselfe to battaile thereby?* That a mans voice may be intelligible, his language wherein hee speaketh must be knowne, and his speech distinct.

It is vtterly vnlawfull to pray in a strange tongue: a thing against which the Apostle purposely, and copiously disputeth. This hath respect both to the partie that uttereth the praier (he must vnderstand what hee vttereth, or else his praier is but a li laboure, even meere babling, which ^d Christ condemneth) and to them who heare it, their hearing, if they vnderstand not, is no hearing, they cannot be edified thereby.

Papists offend in both these.

1 They teach children, woemen, lay men, such as vnderstand not one word of Latine, to make all their praier in Latine.

2 They prescribe their publike praier, whereof all the people pertake, to be made in Latine.

To affect in praier such vncouth words, and curious phrases as exceede the capacitie of the vnlearned, is little better then to pray in a strange tongue. The Apostle sheweth that praier must be so vttered as the vnlearned may say *Amen*.

Contrary to distinct praying it is for a Minister to mumble and tumble ouer his words too fast: it argueth want of reuerence, it hindereth deuotion and affection

1. Cor. 14. 15

fection of heart (for when a praier is too fast posted o-
uer what time can there be for the heart to worke) it al-
so hindereth attention, and vnderstanding in the
hearer.

Vniformity respecteth the outward carriage and ge-
sture in praier. Of reuerend & humble gesture I spake
before. The point now to bee noted is, that all which
assemble together in one place to pray, doe vse one and
the same seemly gesture, which is noted of the people *Neb. 8. 9*
in *Ezraes* time, when he opened the booke to. reade, *all*
stood up, but when he praised the Lord, *they all bowed* *v. 5*
themselves, &c. This outward vniformity preuenteth
a preposterous censuring of one another, and may be a
meanes of stirring vp one anothers affections: for when
one seeth others humbly to kneele downe, his heart
may be so stricke, as he will be moued with reuerence
to humble his owne soule: but diuersitie of gestures
may cause distractions, and hinder deuotion: vnifor-
mitie in that which is lawfull and warrantable is an es-
peciall part of good order: diuersitie of gestures causeth
a kinde of confusion. Now *God is not the author of con-* *1. Cor. 14. 33*
fusion: wherefore *all things are to be done decently, and* *v. 40*
in good order. The best generall rule that wee can ob-
serue to keepe order is, to yeeld to such commendable,
and warrantable gestures as the Church wherein we liue
prescribeth and practiseth.

Thus hauing giuen some directiōs for publike prai- *Motives to*
er, I will lay downe some motiues to stirre vs with con- *publike praier*
science to performe it.

I The more publike praier is, the more honourable &
acceptable it is to God. If it be an honor to God for one
to pray, the more doe iaine together therein, the more
honour.

honourable it must needes bee: it is the more accepta-
ble because God delighteth in the ioint consent of his
Saints worshipping him: whereupon God promised,
¹ *Mat 18. 20* *Where two or three were gathered together in his name, to
be in the midst of them.*

² It is also the more powerfull: the cries of many
ioyned together make a loud crie in Gods eares, and
moue him the sooner to open his eares. Hereupon
when there was a iudgement in the land, ^a the Prophet
callethe all the people to assemble together to pray: and
^a *Isa. 66. 17* so did ^b the king of *Nineveh* when the ruine thereof was
^b *Jon 3. 8* threatned.

³ It is an outward signe whereby wee manifest our
selues to be of the chosen and called flocke of Christ.

⁴ It is an especiall meanes of mutuall edification:
for thereby we mutually stirre vp the zeale, and in flame
the affection of one another,

⁵ The neglect of it is a note of profanenesse, from
which blame separatists, and schismatiques though
they would seeme very religious, cannot well acquit
themselves.

These and other such like reasons made ^a *David* re-
^a *Psal. 122. 1* *ioice when they said, we will goe into the house of the Lord,*
and mourne when he could not come into the house of
^b *Ps 84. 1 & 2.* praier.

Private praier is that which is made by some few to-
gether, or by one alone: by few as when two or three
^a *King 4. 33* friends goe together into some secret place (as ^a when
^b *Luk. 9. 18* *Elisba* and his seruant were alone in a chamber praying
for the *Shunamits* childe, and ^b *Christ* *tooke Peter, and
John, and James, and went into a mountaine to pray*) or an
whole house-hould pray together in the family, as
when

*when *Cornelius* praied in his house. This charge especially belongeth to the master of the family. For as he is in his family a Lord to gouerne, and a Propheet to teach, so also a Priest to offer vp the sacrifice of praier: as a Minister in the Church, so he in the house must utter the praier (or at least provide one to performe that duetie) and withall cause his whole household to bee present thereat. c. Act. 10. 30

1 The family hath neede of peculiar blessings, besides the publike and common blessings which in the Church are praied for: yea it receiueth many blessings for which peculiar thanks are to bee given in the house. Reasons.

2 A Christians house is made Gods Church, if Gods worship be there from time to time performed, which is a great honour vnto a familie. Wherefore for honour sake Saint *Paul* mentioneth ⁴ the Church in the house of *Priscilla*, and *Aquila*, and ⁵ of *Philemon*. d Rom. 16. 5
e Phil. 1. 2

3 By praier a Christian bringeth Gods blessing into his house (which is a matter of great profit) for where God is called vpon, there is hee present to bestow his blessing, as ⁶ hee blessed *Obed-edom*, and all his household, while the arke was in his house. Praier then f 2 Sam. 6. 11 bringeth both honour and profit vnto a family.

Vnworthy they are to bee gouernours of a family, who omit this duetie therein. They cause Gods curse to lie vpon their house, and deprive themselves of a iust right vnto all the goods which are therein. For by praier they are all sanctified: hee that vseth any thing without praier is an vsurper and a robber, and shall another day dearely answer for it. They who frequent publike praier at Church, and neglect priuate praier at home,

vse

home, are either superstitious, or hypocriticall persons.

§ 31
 9 Secret praiſer
 8. Mat. 6. 6
 10 Mar. 1. 35
 11 Gen. 24. 63
 12 Aſ. 10. 9
 13 1. Tim. 2. 8
 32

The praiſer which is made by one alone, none being preſent but God and hee that praieth, I may call *ſecret praiſer*. This may be in a cloſe chamber, or cloſet, or on a deſolate mountaine, or in a ſecret field, or on any houſe top, or in any other place.

It is very needefull that ſecret praiſer bee added both to publike praiſer at Church, and priuate praiſer in familie for theſe reaſons.

Reaſons.

1 Hereby we may more freely poure out our whole hearts vnto God: it is not meete that any other perſon ſhould know many things which are knowne to God and cannot be concealed from him. Euery one is guiltie of ſuch particular ſinnes as are to bee acknowledged alone before God, and euery one hath particular wants to be praiſed for by himſelfe. Hereby alſo wee may by name mentiō in our prayers to God our deareſt friends which is not ſo meete to do in company. I thinke Saint Paul ment ſuch *ſecret* prayers when hee ſaid, *make mention of you alwaies in my prayers.*

2 This kinde of prayer affordeth the trueſt triall of the vprightneſſe of a mans heart: for a man may long continue to pray in the Church and in a family, and his praiſer be meere formall, euen for company ſake: but he that alone in ſecret, when and where no other man knoweth, calleth vpon God, ſurely maketh conſcience of praiſer, and hath an honeſt heart (though hee may haue much weakenefſe, and many imperfections) For what bie-ſpect is there that ſhould moue him vnleſſe he be popiſh, and thinke that the ſaying of a few prayers in ſecret is a meritorious worke.

3 This

3 This argueth a great familiaritie with God, when a subiect vseth to goe alone to his soueraigne, it argueth much more familiaritie then when hee commeth with a petition in the company of others.

4 It bringeth greatest comfort vnto a mans heart: for such is the corruption of our nature, that we cannot performe any holy exercise as wee ought (** When wee would doe good euill is present with vs*). whereby it commeth to passe that the comfort of such holy exercises which we performe in Church or house, is taken away. This maketh Christians to rinne to God in secret to humble themselves for the imperfections of their publike praiers. Christians would much doubt and euen faint oftentimes if it were not for their secret praiers. They which content themselves with Church and family praier haue iust cause to suspect themselves.

** Rom. 7. 21*

5 Such wiues, children, seruants and other inferiours which liue in any house vnder prophane gouernours that will not haue praiers in their families, may by this kinde of praier make supplie thereof vnto their owne soules: none can hinder secret praier.

Ob. We can haue neither time nor place to pray secretly.

Ans. Doye not finde many times & places to commit sin so secretly as none can see you? if you had as great delight in praier as in sin, you would finde time & place.

Direction.

This kinde of praier (sooner as may be) is to be performed so secretly as no other may know it, lest the knowledge which others haue of it may minister occasion of inward pride. ** but the doore*, saith Christ. It is not meete to vtter secret praier so loud as any other shold heare it.

** Mat. 6. 6*

The last distinction of praier is ordinary and extraordinary. All the forenamed kindes are ordinary, therefore

fore I shall not need to speake of it.

§ 33
19 Extraordi-
nary prayer.

1 Joh. 3, 8.

1 Exo. 32, 32

1 Luke 22, 44

1 Heb. 5, 7

1 1 Peter 2, 2

Extraordinary prayer, is that which after an extraordinary manner euen aboue our vsuall custome is powred out before God. This consisteth partly in ardency of affection, and partly in continuance of time. 1 The King of *Niniveh* required an extraordinary ardency, when he commanded his people *to cry mightily vnto God*. We haue a memorable example hereof in *Moses*, who was so earnest in his prayer, that rather then not haue his petition granted, he desired to be rased out of Gods booke. Christs ardency yet exceeded this; it is noted that he prayed *earnestly with strong crying and teares*. Yea his ardency made his sweat to be as great drops of blood falling downe to the ground.

1 Isai. 2, 13

1 Exo. 14, 15

1 Rom. 15, 30

1 Gen. 32, 24

This ardency is in Scripture set forth by diuers Metaphors, as *Renting the heart*, *crying*, *striving*, *wrestling with God*, &c.

Signes of
traordinary
ardency.

1 Luke 22, 44

1 Neh. 1, 4

Though this ardency be an inward worke, yet can it hardly containe it selfe within a man: but as thunder, which is an heat conceiued within a cloud, because of the ardency of that inward heat bursteth forth, and causeth lightning, rumbling and raine, so a vehement and earnest desire of the heart will some way or other manifest and declare it selfe. Many waies are noted in the Scripture whereby it hath been manifested, as

1 *Extraordinary distemper* of the body. 1 Christs earnestnesse in prayer stroke him into an agony, and caused his sweat to be turned into blood. 1 *Nehemiabs* ardency so changed his countenance as the King obserued it.

1 Sam. 1, 13

2 *Vnsuall motion* of the parts of a mans body: 1 *Ananias* so moued her lips, as it thought she had bene drunken.

drunken.^d Salomon spread his armes abroad. ^d The Pub- ^d 1 King 8.13
 lican beat his breast.^f Christ fell vpon the ground. ^e Luke 8.13

3 *Deepe sighes and grones.* ^s *My sighing is not hid from* ¹ Mar. 14.35
thee, saith Dauid to God. ^h The sighes of the spirit are ² Rom 8.26
 such as can not be expressed. ¹ Psal 33.3

4 *Loud crying.* ¹ *Dauid roared all the day.* ² *Christ cried* ¹ Mat. 27.46
with a loud voice.

Often repeating and inculcating the same petition. ¹ Mar. 16.39
¹ Christ did once, twice, thrice, returne to God in pray-
 er, *saying the same words.* ^m Paul prayed thrice, that
 is oft, against a temptation. Note how ⁿ Daniel doubleth
 and redoubleth his words, *O my God incline thine eares*
and heare, open thine eyes and behold, &c. O Lord heare,
O Lord forgiue, O Lord consider, and doe it. Defer not, &c.
^o Abram praied sixe severall times together for one ² Gen. 18.24
 thing, namely for mercy on Sodom.

6 *Teares,* ^p these Christ powred forth. ¹ So did the ² Heb. 5.7
 sinfull woman, and ^r the Israelites in such abundant ¹ Luke 7.38
 measure, that *she washed Christs feet with her teares,*
they are said to draw water and poure it out before the
Lord, ¹ Peter is said to weep bitterly. ¹ Sam. 7.6

Teares are the most vsuall signes of earnest and ardent ¹ Mat. 26.35
 prayer, in which respect they are powerfull with God. ⁵ 33
¹ Jacob had power over the Angell and prenailed, for why? ¹ Tears in
He wept and praied. ² Christ was heard in that which he fea- ¹ prayer.
 red. For why? ² He also offered up prayers with teares. ² Heb. 5.7
² Hezekiah wept sore, and was heard. ² Peters teares, the sinfull
 womans teares, ² Annas teares, the teares of Gods chil-
 dren at all times haue been regarded, and accepted. Yea
 it is noted that God ² hath a bottle wherein he putteth ¹ Psal 56.9
 the teares of his Saints: and with great Emphasis saith

David,

David, are they not in thy booke? there recorded to be remembered?

Object. *Esaus* teares were no whit regarded, nor the teares of the *Israelites* when they went to fight against *Beniamin*, no nor *Dauids* teares when he prayed, fasted, and wept for his child.

Ans. 1. Teares simply in themselves are no whit acceptable vnto God, but as they are signes of true prayer. *Esaus* teares were not such, they rose from griefe of a worldly losse, and from anger, malice, and indignation against his brother.

Secondly, If any continue in sinne, and repent not, their teares are not regarded. The *Israelites* had not repented of their owne sinnes, and yet would take vengeance of their brothers sinne: they wept because they preuailed not, but they wept not because they repented not of their owne sinnes. Afterwards when in token of their repentance, *they fasted, and offered burnt offerings, and peace offerings vnto the Lord*, and so wept, the Lord heard them, and they prouailed against *Beniamin*.

3 Though God grant not that particular which by teares is craued, yet may the teares be acceptable to the Lord, as *Dauids* were.

Then are teares most powerfull and effectuell when they arise from compunction of heart for sinne committed against God, as the tears of the sinfull weoman, and of *Peter* did. Nothing more moues the true Christian heart to melt, and eyes to flow forth with teares, then a due consideration of Gods tender and mercifull dealing with man, and his vngratefull, and vngracious cariage towards God. The feare of Gods wrath,
and

and iudgements, & horror of hell, may strike the heart with astonishment, and amazement, and make it as *Nabals heart, like a stone*. But griefe for displeasing a mercifull Father, sorrow for losse of Gods fauour is it which especially maketh the heart send forth and the eyes shed teares.

Extraordinary prayer further consisteth in long continuance, when prayer is held out longer then at vntuall and at custumed times. *Nabal* continued a whol night in prayer: so did *David*, and *Christ*. *Moses* spent a day therein: so did *Isaiah* and the Elders of *Israel*. *David* called vpon God night and day. No doubt but *Isaiah* spent the three daies and three nights that he was in the Whales belly in prayer. It may be gathered that *Daniel* continued one and twenty daies in prayer. (Not that without any intermission he so long prayed, but that every day in that time he returned to extraordinary prayer,) for so long he was to be in the pit, and eat no pleasant bread. (Now fasting and sorrow in the Saints are companions of prayer,) besides the Angell of God came to him at the end of those three weekes (when his extraordinary prayer are to be supposed to end) and said to him, *From the first day that thou hast set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard*. Here he sheweth that with *Daniels* humiliation prayer was toyed, els how could his words be heard. Secondly, that there were diuers daies spent therein, els he would not say from the first day, &c. now that first day being the beginning of the three weekes, and the Angell coming at the end of the three weekes, it is like he continued his extraordinary prayer so long. *David* indefinitely saith that he

1 Sam. 31. 37
1 Sam. 31. 37
1 Sam. 31. 37

Extraordinary
contin-
ance in
prayer,
c Gen. 32. 34
d 34. 12. 16
e Luke 6. 12
f Exo. 17. 12
g 1st Th. 7. 6
h Psal. 122. 3
i Isa. 2. 7
j Dan. 10. 3, 4
k 12. expound.

12. expound.
12. expound.
12. expound.

12. expound.

12. expound.

12. expound.

12. expound.

12. expound.

12. expound.

12. expound.

Psal. 59. 3

Intentio ficut

non est obun-

danda nisi

perdurare non

potest, ita si

perdurare non

non cito est

rumpenda

Mat. 26. 41

Luk. 22. 27

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

Mat. 26. 41

cried all his weary, till his strength was dried, till his eyes failed.

For extraordinary communion, be which prayeth must consider his own strength and ability, and not endeavour to goe beyond that for this is to prefer a crifice before mercy which is against Gods will.

Never must this branch of extraordinary prayer be severed from the other. I mean continuance in time from fervency in heart. For though prayer may be extraordinarily fervent when it is not long continued, as Christ prayer, yet ought not prayer long to continue except it be hearty and fervent for then will be no better then that much babbling and a *thy for thy* prayer which Christ reprovesh.

Thus having in generall shewed what is extraordinary prayer for our better direction therein, I and shewing up thereunto I will further declare first, the occasions thereof. Secondly, helps. Thirdly, motives thereunto.

Occasions

of extraordi-

nary prayer.

The occasions must be extraordinary. *Callosities* which may be rawne to our heads, *bedgements* for blessings if they be withheld extraordinary prayer must be used to obtaine them.

a 1 Sa. 1. 11.

a 1 Sa. 1. 11.

a 1 Sa. 1. 11.

a 1 Sa. 1. 11.

a 1 Sa. 1. 11.

a 1 Sa. 1. 11.

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a 1 Sa. 1. 11.

a 1 Sa. 1. 11.

a 1 Sa. 1. 11.

a 1 Sa. 1. 11.

a 1 Sa. 1. 11.

For he that is thus *thou* obtained a longer if they be withheld and taken away, to recover them againe (thou hadst the joy of his saluation restored to him) In these two examples we see both temporall and spirituall blessings to be occasions of extraordinary prayer. Besides when we entreprise any thing that requirith an extraordinary blessing extraordinary prayer is to be used. As when we prepare our selves to sanctifie the Sabbath, so partake of the holy Communion or so have our child baptized, &c.

life

wife when we marry, enter into any way they calling,
or office, especially when Ministers are ordained, or first
set over us. Christ prayed extraordinarily, when hee
chose his Apostles (*Luke 6. 12, 13*) so did the Church
when it sent forth *Paul and Barnabas*, (*Acts 13, 3*) And
when they ordained Elders (*Acts 14. 23*)

Judgements are either sinnes, or punishments of sinne.
In regard of sinne, extraordinary prayer is to be made,
either to free us from temptations thereunto, (as *Paul*
prayed with great anxiety, saying, O wretched man
that I am who shall deliver me from the body of this
death, & againe he prayed thrice against a tempta-
tion; yea Christ expressly commanded his Disciples
to watch and pray that they enter not into temptation)
or to pardon such sinnes as have been committed, and
lie heavy vpon our conscience, because they are in
their kind notorious, or wee have long continued in
them, (this moved *David* very earnestly to pray, as also
Peter and *Manasseh*)

Punishments of sinne are either threatned, or infi-
licted. They may by extraordinary prayer be prevented,
(as the destruction of *Niniveh*, threatned by *Jonah* was)
these may be remoued (as *Manasseh* captiuitie was)

As ordinary prayer is to be made for others, as well
as for our selues, so likewise extraordinary prayer is to
be made for others as oft occasion is offered. *Moses*
his extraordinary prayer was for the sinne of the *Isra-*
elites, and for Gods iudgement threatned against them;
so was *Ezras* prayer.

The helps afforded to extraordinary prayer are
especially two, *Fasting* and *Watching*.

§ 33
Fasting as
helps to ex-
traordinary
prayer.

When the Prophet called Gods people after an extraordinary manner to call vpon God, hee badethem
sanctifie a fast. Oft is this commanded and also com-
 mended to vs by the examples of Gods Saints, and that
 not onely in the old Testament but also in the new.
 Where Christ excuseth his Disciples for not fasting
 while he was with them, he saith, *the daies will come*
when they shall fast. How oft is it mentioned in the *Acts*
 that the Christians fasted. At *Antiochia* when they sent
 forth *Paul* and *Barnabas*, they *fasted and prayed.* When
 they ordained Elders, they *prayed and fasted.* When
Paul and they which were with him in a ship were in
 great danger of their liues, they fasted long. The Apo-
 stle expressely saith of himselfe, that he was in *fastings*
often.

This helpe is to be added to extraordinary prayers.
Reason. 1 To sharpen them, and to quicken our spirits, and
 rouse vp our dull hearts. For as sullenesse maketh a man
 heavy in body and spirit, so fasting maketh him light in
 both.

2 To reſtifie our humility, and manifest our vnwor-
 thinesse of the least of Gods blessings. For by our vo-
 luntary abstinence from Gods creatures, we shew
 that we are vnworthy of the least crum of bread, and
 drop of water.

3 To subdue our wanton flesh; and corrupt lusts:
 pampering our bodies maketh them strong: but fasting
 beareth them downe: if they be not weakened and ta-
 med they will much interrupt our prayers. The Apo-
 stle implerth, that while man and wife giue themselves
 to fasting and prayer, they may the better abstaine.

4 To manifest our great griefe, for prouoking Gods
 wrath

with either to inflict or threaten any iudgement, and our vehement and earnest desire of the blessing which God withholderth or hath taken away. When we fast because God is prouoked, we doe after an holy manner take vengeance of our selves. When we fast to procure a blessing, we shew we prefer that blessing before our ordinary food.

Making of vowes is both expressly commaunded (Psal. 76. 11) and also hath been by Gods children much practised. *Isaiah* vowed a vow to God as he was going to his vnckle *Laban* (Gen. 28. 10. 31) So did *Anna* (1. Sa. 1. 11) *David* (Psal. 132. 2) and many other Saints.

Vowing is so proper to praying that the Greek word which in the new testament most usually signifieth prayer, seemeth to be drawn from a vow.

1 To vow in praying doth much sharpen our prayers, and make vs more eagerly call vpon God.

2 It doth manifest a very earnest desire of obtaining the thing wee desire: it argueth that wee are willing to doe any thing, or part with any thing to obtaine it.

Object. This was a thing belonging rather to the pedagogy of the Iewes, then to the ripe age of Christians vnder the Gospell.

Answer. Indeepe because the Church before Christs time was but in her non-age, in comparison of that man-age whereunto since Christs time it is growne, vowes were more vsuall then, then now. Yea at that time their voluntary vowes were parts of Gods worshippe, as other rites and ceremonies which were inioyned them of God, whereunto wee are not now so strictly bound. So as there is some difference betwixt

§ 35

Vowes an help
to extraordinary
prayer.

* *apertus*.

Ra proprie in-
telligenda est a-
ratio, quam se-
cundum ad vo-
tam id est opus
irriti. August.
epist. 59.

Reasons.

the time of the Lawe, and of the Gospell in this respect. Yet notwithstanding are not all vowes and the vse of them vtterly abolished: they still remaine lawfull and helpfull vnto vs.

Eph. 4. 13.

For though wee are attained to a riper age then that of the Iewes, yet are wee not come to a perfect age: we are but children in regard of *that measure of the age of the fulnesse of Christ*, whereunto the spirits of iust and perfect men in Heauen attaine. So as still wee haue neede of helps: and among other helps, this of vows is needfull, and may bee profitable vnto vs.

Directions for making vowes

Wherefore for our direction in vsing this helpe, wee must obserue what things concur to the making of a good and lawfull vow: euen those foure things whereby euery thing is made good, the foure causes, which are, 1. The maker of the vow. 2. The matter of it. 3 The manner thereof. 4 The end.

1 The person who maketh a vow, must be both of vnderstanding, and also of power to make it. In vow-ing wee haue to doe with God, who must not bee dallied withall, nor mocked. They who deale with him must well conceiue what they doe; (wherefore Idiots, children, frensie persons, and such like, are not fit to vow) they must also haue an ability to performe what they vow (wherefore such as are vnder the authoritie and command of others may not vow in such cases wherein their Gouvernours may crosse their vow.)

Ab. 23. 12

2 The thing vowed must be both lawfull and possible. To vow to commit a sinne (as the Iewes vowed to kill *Paul*) is a double iniquity. To vowe that which wee are not able to doe (as many who vow perpetuall continency) is a plaine mockery.

3 In regard of the manner, a vow must bee made freely and maturely. A vow is a kinde of spirituall offering, it must therefore bee a free will offering, or else can it not bee acceptable to God. It is not meete for parents to force their children, or any man to force another to make a vow. a 7th sal. 119. 18

A vow is also a matter of weight, it must bee made in iudgement vpon due consideration & deliberation, not rashly or vnadvisedly. ^b Herein did *Ieptha* (though otherwise a good man) offend. Rash vowes cause either much mischeefe, or much repentance. b 2nd 11 30, 31

4 There be two maine ends of a vow. One to prevent or redresse some sinne: (as for a man which is of a flexible disposition, and much drawne away by vaine company to vow against such and such company: or for a man that hath a light braine, and is soone made drunken with strong beere and wine, to vowe against these.) The other to hold a man close to some duty; as to vow euery day to reade so much of the scripture, morning and euening to pray, to sanctifie the Sabbath, &c.

A vow being thus made, we are bound in conscience to performe it; ^c *Pay therefore that which thou hast vowed.* c Eccl. 5. 4, 5. It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.

As the occasions of fasting and vowing are publike or priuate, so must they bee done publicly or privately. Because there was a publike iudgement on the land, ^d *Isa* the Propbet called the people to a publike fast. So likewise *Ezra* caused a publike vow to be made of all the people. ^e *Annals* occasion was priuate and particular, accordingly was her fast and vow. d Joel. 1. 14
e Ezr. 10. 3
f 2 Sam. 1. 8, 11

§ 37
Motiues to
extraordina-
ry Praier

Weighty motives there be to stirre vs vp to extraor-
dinary prayer.

1. It sheweth that wee goe along with Gods good
guiding providence: for as we obserue Gods iudge-
ments, and are moved with them; and take notice of
his blessings, and are accordingly affected: that as the
iudgements of God are greater, so our supplication &
humiliation more extraordinary: as his blessings more
needefull and scanty, so our petitions more earnest and
feruent: and as they are more excellent and plentiful, so
our thanksgiuing more solemne. They who content
themselves with their ordinary manner of praying (like
mil-horses going round in their vsual track) & neuer take
any occasion of extraordinary prayer, but thinke all is
well because they are not *Atheists*: which neuer call
vpon God, plainly discover how little they regard
Gods dealing with them. If they did, as God dealt ex-
traordinarily with them, so would they extraordinarily
carrie themselves towards God.

2. Extraordinary praier is extraordinarily power-
full and effectuell, either for the preuenting and remo-
uing great iudgements, or for the obtaining and reco-
uering singular blessings, as wee haue before shewed.

3. It is an extraordinary honour done vnto God:
the more wee stoope vnder his iudgements, and the
more highly we account his blessings and fauours, the
more we glorifie God.

If we well obserue Gods dealing with vs, and the se-
uerall occasions of extraordinary prayer, from time to
time afforded vnto vs, wee can not but condemne our
selves for neglect of this duty, & extraordinarily hum-
ble our selves, euē because we haue not extraordinarily
prayed

Vse.

praised, as iust occasion hath often times been giuen vnto vs. How many iudgements hath God laid vpon vs. yeare after yeare? Strange sicknesse, extraordinary fiers, frosts, inundations of waters, droughts when raine was needefull, tempestuous and rayny weather when calme and faire weather would haue beene very acceptable, with the like. Among other publike iudgements I cannot let passe that soare, heauy, grieuous stroake whereby the life of that worthy admirable Prince was taken away vpon the sixt of *November* 1612. Had extraordinary prayer in time been vsed, no doubt but many of these iudgements might haue beene prevented. Would there be so many insufficient, idle, careles, corrupt Ministers as are in many places? or would the diligence and paines of many learned and faithfull Ministers bee so fruitlesse as it is, if extraordinary prayer were more vsed? What may be the reason that many marriages, offices, callings, &c. are so vnprosperous? that many Christians long lie vnder soare and greuous temptations and crosles, that other iudgements are inflicted vpon their families, their children, yea and their owne persons, and many needefull blessings denyed? Surely this duty is not vsed as it ought to bee. Let it therefore more frequently and conscionably be vsed.

Thus haue I deliuered the severall kindes of prayer. The next branch is concerning the *time*, which by the Apostle is limited with no distinct time, but indefinitely set downe vnder this generall particule *alwaies*.

If this circumstance be simply taken without any limitation, it implieth not onely a great inconuenience, but also a plaine impossibility. For is it not inconvenient that wee should attend wholly and onely on pray-

§ 38

11 The time of prayer.

er; and so neglect the Word, Sacraments, and other duties of piety? yea also all duties of iustice and charity to our neighbours? Is it possible that *alwaies* wee should pray, and not eate, drinke, sleepe, and doe such other things as nature necessarily requireth?

Ans. If the true meaning of the Apostles phrase be obserued, no such incongruity or impossibility will follow vpon it. In the originall it is thus set downe word for word *"in euery season."*

"ἐν παντί, καὶ ὅτε."

"ὅτε καὶ ὅτε."

o Acts 1.7

3 Thes. 5.1

The Greeks make a difference betwixt *"time, & season"* and *"in"* the scripture they are also distinguished. *Time* is more generall, *season* implieth that part of time which is fit for doing a thing. This phrase then being translated *in euery season*, implieth that as any iust occasion is offered, we must pray.

Obiect. The Euangelist vseth the word which properly signifieth *"alwaies"*, and so doth the Apostle in laying downe the point of thanksgiuing, and another phrase of the like extent saying, *"pray without ceasing."*

Ans. 1. Generall phrases must be expounded by particular and distinct phrases.

2 Those generals doe sometime signifie no more then very often: so are *"Solomons* seruants said to stand *euery*, or continually before him. so we say of a student that is much in his study, hee is *alwaies* or continually there: so of a weoman that tarrieth much at home, she is *euery* in her house. But more distinctly to shew the meaning of this circumstance,

1 It is to be taken inclusiuely, including euery part of time, and excluding none, neither day nor night, whether wee are alone or in company, in the midst of businesse, or free from businesse, at what time soeuer

occa-

7 adu. 10.

Luk. 18.1.

Eph. 5.20.

1 Tim. 5.17

1 Tim. 5.17.

1 Kin. 10.3

occasion is giuen, wee must pray.

2 It signifieth a dayly and constant performing of this holy exercife: thus the sacrifice which vnder the Lawe was constantly offered vp every day, morning & evening, is said to bee offered vp *continually*, and called a *continuell* burnt offering.

Ex. 29.38.42.

3 It implyeth that besides our ordinary and set times of prayer wee must take extraordinary occasions to call vpon God.

4 It intimateth a continual preparation of the heart alwaies, euen every momēt ready to be lift vp to God in prayer. As the aire with the least blast of winde is moued, and a feather with the least motion of aire is lifted vp, so must our hearts in petition and thanksgiving.

Thus this phrase being rightly taken affordeth no iust ground to those heretiques called **Euchite*, who would seeme to spend so much time in prayer as they neglected all other duties: like to whom were the heretiques called **Messalians*. But it affordeth vnto vs many good instructions for prayer.

*Euchitae o-
rādo se appella-
ri. isti ita nimis
orant, ut hinc
inducuntur in-
ter hereticos
nominandi.

Aug. ser. 57

*Legē Theo-

doret. hyst. lib.

4 cap. 11. de

Messalians.

§ 39

Every day

pray

bp sal 96.2

c & 145.2

1 *Christians ought to haue set times of prayer every day.* This is implied in the fourth petition, where *this day* is expressed, to shew that the next day wee must pray againe, and every day say *this day*. This is also prefigured by that continuall burnt offering, whereof I spake before. *David* exhorteth heereunto saying, *Sing vnto the Lord, praise his name from day to day:* and promisseth to perform as much himself saying, *I will blesse thee dayly, and praise thy name for euer and euer.*

1 We dayly stand in neede of Gods blessings, both of the continuance of his old blessings, and also of be-
flowing new blessings. Needefull it is therefore that
euery

Reasons.

every day wee should pray for them.

2 The graces of God in vs are subiect every day to decay: now praier is as foode, whereby those graces are preserved, reuiued, and increased. Dayly wee take bodily foode: Dayly also let vs use this spirituall foode.

3 Every day wee are subiect to assaults of our spirituall enemies, who are neuer wearied: and vnto many dangers of soule and body. But prayer is the most principall meanes to keepe vs safe from all.

Psal. 68. 9

There are also like reasons for thanksgiuing *alwaies*, day after day. For *God ladeth vs daily with his blessings*: every day, yea every hower both Gods former blessings are continued and renewed, and also new blessings bestowed. Is thy life, health, liberty, or any other blessing, matter of thanksgiuing this day? Then if the same be renewed the next day, it is also matter of thanksgiuing the next day, and so day after day. Continual matter of thanksgiuing requireth continuall thanksgiuing.

*Singulis diebus
qui amplius non
potest, saltem
duobus vicibus
ore et mane
scilicet, et vespere
Concil. Constant.
Sess. 6. cap. 7.
Vide Crisostomum
ad Romanos
titulum, et vesp.
orationes.
Rom. 14. in
Rom. 8*

Quest. How often a day is it meete we should pray, and at what times?

Ans. Not to speake of sudden ejaculations, which wee shall touch by and by, it is meet that solemn prayers bee made at least twice a day. The fittest time for which is the morning and the euening. In the morning to praise God for our rest the night before, and to craue his protection ouer vs, and his blessing vpon vs the day following. In the euening to praise him for the blessings receiued that day, and to craue his protection in the night when wee sleepe. Thus shall this spirituall sacrifice of the *calves of our lippes* bee answerable to that *daily outward sacrifice of lambes*, vnder the Lawe,

*e. Ose. 14. 3
f. Rom. 8. 4*

Lawe, whereof one was to bee offered in the morning, the other in the euening. This times *Dauid* prescribeth *Psalm 90* saying to God, *It is a good thing to declare thy louing kinde-nesse in the morning, and thy truth at night: yea* *h David* *h 55.47* went further, and saith, *Euening and morning, and at noone wil I pray.* Which times it is likely that *Daniel* obserued, for hee prayed *three times a day.* *Dauid* yet further saith, *Dauid 6.10* *Seuen times a day doe I praise thee.* But that I take to be meant of some extraordinary occasions, because his ordinary course was set downe before: or else a set number for an vncerten, *seuen times*, that is often times, and so meant of sudden prayers.

Against this doe they offend who neuer pray but at Church vpon Sabbath daies, or some other solemne daies, or if euer at home, onely then when some extraordinary occasion is offered, as if they, or some of theirs be sicke, if they feare some iudgement, or want some great blessing. What hope can such haue to bee heard in their great needs, who otherwise would not call vpon God?

2 *Such set times as are appointed for daily prayer would constantly be kept.* Els wee doe not in euery season alwaies without intermission pray. The Lord saith of the fore-named daily sacrifice vnder the Lawe, *Yeshal obserue to offer vnto me in their due season mine offering, &c.* implying thereby, that they should not fail nor misse of their due season and accustomed time. Feare of death could not turn *Daniel* from his course: he prayed (notwithstanding the Kings contrary decree) *three times a day as he did afore-time.* This phrase *as afore-time*, implieth a constant course.

Great. 15

Reasons.

Great reason there is that wee should bee constant, for

1. There is in vs a naturall proanesse to waxe cold, and faint in prayer. Water is not more proane to bee cold, nor an heavy weight to fall downeward, then wee to waxe dull in this beaenly exercise. Wherefore as fire must constantly be put vnder water to keepe it hot, and a weight must constantly be wound vp to keep it from the ground, so must wee by constant praier quicken vp our soules and keepe them aloft.

2. The Deuill will take great aduantage by once omitting it, and moue vs to omit it againe and againe, and so by degrees bring vs to an vtter disuse of it. Assuredly they which once omit their course of praying, shall finde the next time they come to pray, a more then vsuall dulnesse thereto: which is partly thorow Gods iust iudgement, who thus punisheth our neglect of this duty, partly thorow our naturall indisposition thereto, and partly thorow the subtilty and malice of the deuill, who thus seeketh to diuert vs cleane from our course.

Quest. What difference is there betwixt this constant obseruing set times, and popish canonicall houres of priers?

Canonicall
houres

Answ. 1 Their canonicall howers are grounded on superstition, as the reasons which they themselues alleadge, doe shew: for they appoint seuen howers of praier for euery day. The first before day, because Christ was then taken, The second at the first howre, because then he was led to *Pilat*. The third at the third howre, because then hee was mocked. The fourth at the sixt howre: because then hee was crucified. The fift

at the ninth howre, because then hee gaue vp the Ghost. The sixt in the euening because then he was taken from the Crosse. The seuenth in the complectory, because then he was buried. These reasons are superstitious, no good grounds. In other howres wee may finde o-
ther things done to Christ, as his bringing to *Annis*, to *Caiphas*, to *Herod*, his accusations, scourging, &c. and so make euery howre a canonicall howre for praier. Wee haue better reasons as I shewed before.

2. They place religion in the very obseruing of set times. Wee doe not so: for wee set not the same continuance for all, some may hold out an howre, some halfe, some but a quarter, some longer while, some shorter. Neither doe we tie all to the same howre. A strong able person that vseth to rise betimes may pray at three, or foure, or fise of the clock in the morning, as soone as hee riseth. Another that is weake and not able to rise so soone, may when hee can rise,

3. They content themselves with saying ouer so many prayers as may be in such a set time, though their hearts goe not with one word: for their prayers being insatiate, many cannot vnderstand what they pray. Wee account such prayers meere lip-labour. Neither doe we measure our prayers by a set time, but we measure our time by our deuotion and affection in pray-
er.

4. They appropriate their canonicall houres to ecclesiasticall persons onely, as Priests, Munks, Nunnes, &c. Wee make our daily times of prayer common to all Christians: because prayer is a duty belonging to all.

5. Some of their houres, namely, at midnought are
very